LONDON

Printed for John [illegible], dwelling in Paules Church yard, at the Signe of the Ball.

1603.

A Theese Condemned: for a haynous Crime
was for to lose his tounge at that same tyme,
but hee the Court intreats wth fained teares;
to spare this tongue and cut offe both his eares;
to this the iudge; and all the bench agreed;
And for the executioner sent wth speed
who beinge come; and searchinge; there was found
No eares, but haires; at this all laughed round;
saies Judge; thou hast noe eares: Sir; quoth the wig
where there is nought; the Kinge must lose his

TO THE RIGHT

Honourable the Lord Maior, of the horable Citie of *London*: And to the Right *worſhipfull the Aldermen his brethren.*

I Am not ignorant (Right Honorable and Right worſhipfull Senators) of the cuſtome of this age, that ſuch as write Bookes do vſe to dedicate their labors to ſome woorthie perſon, vnder whoſe protection they might paſſe with more ſafetie from the byting of gnawing enuie: ſo that many times a light diſcourſe is grac't with a iudiciall cenſor: I was imboldned therefore to obſerue the ſame decorum, and that chiefly becauſe I know true *Vertue* loueth whatſoeuer is like it ſelfe be it neuer ſo little, and accepteth what is zealouſly offered, though not alwayes deſeruingly excellent, whē baſe deiected minds want wiſedome & experience to direct the pu-

ritie of iudgement. And although I haue ſcattered here and there ſome iarring notes and harſh conſonants, vntunable to a modeſt eare: yet the vglines of vice made me ſtriue to paint out her *Ianus*-face to the eye of the world. *Alexander* refuſed not a cup of colde water at the hands of a ſilly begger, the poore widows myte was more accepted then the abundance of the Scribes and Phariſes, for ſhe offered all that ſhe had, they of their ſuperfluitie: ſo a noble mind doth alwaies patronize a poore gift as willingly, as it is deuoutly dedicated. If therfore your bounties wil deigne to giue free admittance to this homely worke, I ſhall be prouoked not to ende with this my rude beginning, but ſtriue to ſhewe ſome greater monument of my loue heereafter. And thus leauing to trouble your wiſedomes with tedious circumſtance, I commit you to the bleſſing of the Almightie, and my ſelfe to your fauourable cenſures.

Your Honors and worſhips moſt dutifull to commaund.

Henry Croſſe.

To the curteous Reader.

When I had brought this poore labour of a fewe idle houres to a full period (gentle Reader) I was purposed to haue sent it to the world like an Orphane, without a father (being so vntimely borne) yet considering it was not altogether vnprofitable for this last age, wherin iniquitie doth so much abound; and so much the rather, being so instantly vrged thervnto by such as haue an absolute intrest in me & my labours, I was content to send it to the Presse, and cast my selfe vpon the generall censure. I must confesse it is very vnscholler-like handled, being hudled vp in haste without the rule of order, wanting time Decies castigari ad vnguem, *to correct againe and againe: and therefore I was almost dissuaded from this desperate attempt; and that chiefly because reproofe is growne so headstrong, as she will buckle with* Vertue: *yet in this hope I rested, that although* Momus *and the whole broode of Sycophants, byte and snarle with their venemous and spitefull tongues, though it be not in my power to stop their mouthes, yet it is in my owne hands to stop my owne eares, & let them barke at the Moone, with the Wolues of* Assiria: *yet if thou wilt distinctly read, & not rashly iudge, thou shalt finde matter worth the noting. Here is* Vertue *leading the way to honor: Vice and Ignorance exaulted with vaine-glory: Learning and good littrature wrapped in with pouertie:* Machauile, *writing bookes against honestie: Idlenesse, drunkennes, & the grosse errors of*

these

theſe dayes, earneſtly reprehended. But if thou doeſt patiently beare with my rudeneſſe, it will animate a groſſe conceit to ſet vpon ſome thing that may ſhewe a further teſtimonie of my gratefull mind toward thee hereafter. In the meane time let this my firſt labour be one little ſtep, whereby I may aſcend into thy good opinion, and that that is weake and inauthenticke, correct with thy pen, or gently paſſe it ouer, ſo ſhalt thou recompence my trauell, and binde me to requite thy fauour. But if thou art ſo auſpicious, as with narrow critticke eyes to looke a ſquint at euery thing, thou wilt diſmay a young beginner, and turne my Alpha, *into* Omæga.

Henry Croſſe.

VERTVES COM-

mon-wealth: or the high-way to honour.

THe fame eternized *Tully*, in his booke of duties ſetteth downe, that the teaching of any doctrine, which is to be taken in hand in due forme, the exordium muſt begin with a definitiõ, that the life of the ſubiect whereof the diſcourſe doth run, may the better be vnderſtood. *Vertue*, is an elected habit, or a ſetled qualitie, cõſiſting in a meane, & that meane ſtandeth in the midſt of two extreams, the more, & the leſſe, and this that ſome laudable action, which by no other name can be termed but by the onely title of *Vertue*. Vice is oppoſite to *Vertue*, a habit of the minde annexed to nature, not ſtriuing with reaſon, an inconſtant deſire in the whole life: rebelling againſt honeſtie: which two affections, growe vp to a habit by degrees, through vſe and exerciſe, choſen by the rationall partes, and when by cuſtome the will is ſetled in the courſe of either, the whole diſpoſion is carried to good or bad.

Vertue, defined.

Vice defined.

The Stoikes, call Vice and *Vertue*, *Animalia*, liuing creatures, becauſe by them a man is diſcerned, for in reſpect of *Vertue*, a man is ſaid to be a man, which is the *Etymologie* of the word, and in reſpect of *Vice*, to be a beaſt,

Ex viro, dicitur virtus.

beaſt, becauſe he wanteth thoſe faculties, and demenſions, onely proper to a vertuous and good man.

Vertue, is diuided into two parts, the *Intellectiue*, and the *Morrall*, the former is begotten and nouriſhed by good tutors, reading good Bookes, and exerciſe, from this floweth wiſedome, ſcience, prudence, memorie. The latter commeth by cuſtome and vſe, for theſe two are ſo forcible, as by it a man may get him a ſecond nature, and this worketh this thing called *Actus*, in the extreame parts, and is the mother of Liberalitie, Fortitude, and of all good manners.

Actus.

The diuine eſſence of the ſoule, beholdeth nothing with contentment, but the perfect *Idea* of *Vertue*, being ſo pure and excellent, as ſhe onely aymeth at perfect happineſſe, if the corruption and diſobedience of the body, did not contaminate & defile her. And therefore the Philoſophers ſay, whē ſhe is in the company of good men ſhe poſſeſſeth ioy, but among euill, is euermore in heauineſſe: for the ſoule is occupied in heauenly contemplation, and delighted to know her Creator, his omnipotent maieſtie and power, the workes of nature: but being impriſoned followes the bodies inclination, and by that meanes is kept backe from the hauen wherevnto it would moſt willingly arriue. But according to a Chriſtian expoſition, the verie faculties of the ſoule, are ſo eſſentially defiled with *Adams* tranſgreſſions, that it hath no power to thinke one good thought, or beget an acceptable motion, before it be regenerated and borne anew; for Chriſtian *Vertue* ſtandeth in Faith, Hope, and Charitie, not faſhioned according to Philoſophie; but to haue him the Author, which is both truth and righteouſneſſe.

The Chriſtian Vertue.

We

We muſt not reſt then vpon the morrall vertue, and make that the chiefe good, which are but ſteppes to clyme vp therevnto, as the wiſe Heathen taught: for all theyr doctrine, was but to faſhion the outward man to ciuill obedience, making that the end which are but motiues to the end. For it is not all one, to be a morrall wiſe man, and a good Chriſtian, a great proficient in humane Sciences, and a great Clarke in diuine miſteries, heere is a maine difference, let no man repoſe himſelfe, vpon ſuch a ſandie and ſhallow foundation, if he will ſtand ſure: but build on Chriſt the Rocke, the bright ſtarre of the immortall maieſtie, on him to caſt Anchor, purifie the inward parts, and digge vp that dunghill of filthineſſe, deriued from originall corruption. Mans happineſſe ſtandeth not in pleaſures, honour, nor in the goods of Fortune: but onely in thoſe holy Vertues which proceed from a pure heart. This is the plaine pathway to ſanctitie, and immortallitie, Vice ſincking downe to hell, the one, with Eagle-winges mounts vp to heauen, the other, clogges the ſoule with leadē thoughts, benumming her dexteritie, for ſo high a flight.

But to proſecute my intent, which is to handle the morrall Vertues, and lay open the parts of humanitie, it wil not be amiſſe to touch by the way, the foure chiefe and principall Vertues, called cardinall Vertues, as *Prudence*, *Iuſtice*, *Fortitude*, and *Temperance*, which are diſtinguiſhed one from the other by their ſeuerall properties, all conioyne in one, and make a vnion: For though *Vertue* be ſubſiſting in one ſingle being, yet becauſe of diuers workes, ſhe is deuidable, and albeit many ſprigges growe out of theſe foure braunches, yet is ſhee called

Vertue in the ſingular number.

Prudence. Prudence, is a certaine brightneſſe ſhining in the minde, by which the light of truth is deſcried, foreſeeing what is fit to be done, a true affection, labouring by reaſon to finde out the quallitie, and to iudge what is iuſt, fit, honeſt, profitable, equall, and good, not onely aduiſedly looking to the firſt motiue cauſe: but alſo to the conſequent and finall endes, by this the preſent felicitie, and infelicitie of this life, is ſweetly tempered, and all things ordered in comelineſſe.

Whoſoeuer raſhly ſetteth vpon his buſineſſe without her, ruſheth vpon the rockes of errour, and by his owne headie opinion commeth ſoone to ruine: becauſe it is impoſſible to effect any thing well, vnleſſe he be guided by her light, neither can hee be able to diſcerne good from euill, things profitable, from thinges preiudiciall: but as a blinde man doth venterouſly trauaile without a guide, and at euery ſtep readie to ſtumble: ſo hee that is ignorant in plotting his affaires, wadeth in darkeneſſe, wherein euery ſtorme of triall doth ouerturne his pollicie.

A prudent man, is ſo cautelous and vigillant, as wel in the conſideration of fore-paſſed daungers, as in preiudicating perills to come, that he meeteth with eueric miſchiefe, and is not ouertaken, with *non putaui*, had I wiſt, for hauing ſet his reſt on a firme ground, doth not doubt but expect, not repēt in the end, but reioice in the whole action: ſo that ſhe regardeth things paſt, preſent, and to come, and bendeth her force to that part that is needfull, to defend the weakeneſſe of reaſon, and when ſhe hath drawne out the plot, which honeſtie doth require, committeth it to *Sapience*, whch as a hand-maide,

is

is readie to execute that in the outward worke, which before was determined. The main difference betweene these two, is, the former is a generall comprehending and knowledge of things; the other an experience of that in action. For as by reasoning, reading, and conuersing with wise men, a man may vnderstand much: yet without practise all is nothing. Before a Phisition doth minister to his Patient, he searcheth into the nature of the disease, and acquaints himselfe with the state of the body, which hauing once found out, it is to no end if he apply not himselfe in outward meanes, to benefite the sicke person with his potion: So if there be but a defused knowledge of things, and as it were such a collection, as by it the vnderstanding is bettered, and no outward demonstration, it is as treasure hid in the earth and serues for no vse: for there be markes to knowe a prudent man by, if hee be vniustly vexed, troubled, or in pouertie, sickneſſe, and tossed too and fro in miserie, if he reioyce in these afflictions, and patiently beare the crosse, the same is a prudent man, and his suffring maketh it a meane to him: but when a man is chastised either in body or goods, and will not suffer without griefe and muttering, the same is a vitious and imprudent man. To be briefe, she is the right disposer of all things, an enemie to ignorance, the key of knowledge, which openeth the rich treasure of diuine and humane things; doing nothing but that which is right, iust, and praise-worthy.

Scire tuum nihil est: nisi te scire, hoc sciat alter. *Ennius.*

Notes of a wise man.

Iustice, is a vertue that giueth to euery man his owne, the first and principall part whereof is, and euer was, to doo God that honour which is due to his diuine maiestie, consisting in feare, loue, & reuerence, for as Iustice

Iustice.

will equally render to euery man his owne, & bring discording things to an equalitie, by consídering the difference betweene them: so much more and most of all, it is most iust, to loue God, of whom wee haue all that we haue, and being perished by originall corruption, were eftsoones recouered, by the sufferings of his son: this part of Iustice, ought to be imbraced with other affectiō than the Heathen, who wandring in the darknes of ignorance, know not God as he is. A iust man coueteth not that that is an others, but rather neglecteth his owne for the good of the Common-wealth, nor with a greedie humor, doth incroach vpon his neighbors possession. Without Iustice, no estate can subsist, for all vertues are comprehended vnder the name of Iustice, of which a man is said to be a good man, for all the other vertues cannot make a man good, if Iustice be absent. *Tully* calleth her the Lady & Queen of all other vertues; by her is the societie of man preserued, the most excellēt blessing that euer God gaue to man was, to be gouerned by Iustice, which bridleth the hot fury of the wicked, comforteth the innocent, & equally decideth between *Meum*, & *Tuū*. And he that is exercised herein, his mind is lifted vp to the apprehension of greater wisdome. For howsoeuer the world is troubled with hurly burly, yet the quietnesse of his minde is no whit distracted, but resting in securitie, smileth at the worlds turbulent state. Finally it is a bloud in the vain, giuing life to the whole body, the head of all vertues: for of her selfe she may do many things, but without her the rest can doo nothing rightly.

Fortitude. Fortitude is a greatnesse of mind, which without furious or rash resolution, feareth not to hazard it selfe in the

the greateſt perils, and with eager purſuite to hunt after honourable actions, thirſting after glory, not reſpecting the tedious difficultie of the paſſages therevnto, to encounter wiih dangers, wade through the myſtie clouds of darknes, & willingly endure all bitternes of fortune, for the ſafegard of the country, ſuch were *Scipiones, Fabij, Alcibiades, Hannibal, &c.* who by their valour & great prowes, reached to the top of honour. Neither is true Fortitude meaſured by the compaſſe of a great body, nor by dooing great enterpriſes, in reſpect of the huge ſtature, but by a fierce and couragious ſpirit, ſtriuing in a good cauſe, the cauſe is all, it is not the torment that maketh a Martyr, but the cauſe for which he ſuffereth. So that to ſpeake properly, Fortitude is that which is granted vpon good cauſe, & poſſible to be atchieued, ſuch true valour was in *Dauid*, who could not abide to heare the name of God blaſphemed by ſuch a monſter as *Goliah*, & therefore knowing God would aide his enterpriſe, he relyed not vpon his owne ſtrength, but caſt off all vaine glory, for when matters are rightly attempted, many ſtraunge aduentures proceed, euen as it were by myracle: a iuſt & honeſt cauſe maketh a man bolde, hardie, and venterous, to ſtriue againſt one of greater force; as King *Alexander*, being of ſmall body, fought hand to hand with *Porrus*, which was a more mightie man: it is not then any great perſon or huge Colloſſe, that can triumph ouer a good cauſe.

The cauſe maketh a Martyr.

The Romaine *Scipio* was wont to ſay, no man ought to leuie war, or fight with his enemie without iuſt cauſe offred: but if hee were prouoked by an iniuſt intruſion, it booteth not to tarry til they come, but intercept thē in comming, for ſuch cauſe giueth encouragement to ſet vpon them freely.

As-

The Spaniſh braudocs.

As when our common enemies in 88. with their Spaniſh braues meant to haue inuaded our Territories, and came armed with inſtruments of tirannie to inſult ouer our natiõ, and to bring our necks into a Spaniſh yoake, it pleaſed God to abate their pride, and turne their cruelties into their owne boſomes. Heere was cauſe to make a coward valiant, and the fearefull forward to fight, becauſe he was compelled to take vp weapons for his owne ſafetie; and he that will not defend himſelfe, is not worthy to liue in peace, eſpecially when his wife, children, father, mother, brothers, ſiſters, yea the whole Countrey is in daunger ro be torne and rent in peeces by ſauage and mercileſſe tyrants. When it is for a common defence, is not he a wretch that will ſit ſtill and ſee his mothers throate cut? What if he dye in the conflict? were he not better to dye honourably like a Martyr and ſouldier of Chriſt, then liue to ſee the ruine and deſolation of his whole Countrey? wherefore no man ought to ſtagger or faint at a good cauſe, but bee the more imboldened, becauſe it giueth good encouragement. We may call to mind, and we cannot remember it too often, the ouerthrowe they then had, not ſimply in reſpect of our owne proweſſe, but by the aſſiſtance of a higher power, we being but a poore handfull to their great multitude; they came like *Briarius*, threatning the heauens, and caſting mountaines at *Iupiter*; yet theyr glorious tytle of inuincible was confounded, to theyr ſhame, and our glory: this we may thinke vpon with reuerence, but aſcribe the honour of the victorie to him by whoſe meanes it was wrought. If warre be leuied without cauſe, or if one man ſhall be ſo foole-hardie to attempt things impoſſible, and preſume on his ſtrength

God gaue the victorie.

to

to aſſaile a great many, beyond hope to vanquiſh, it is no maruaile, if the ſucceſſe fall out againſt his deſire, for *Ne Herculus contra duos.* For *Hercules* himſelfe held it oddes to deale with two: but when for the common good of the Countrey (as I ſaid before) any man ſhall vndertake ſome hard aduenture to free it of ſome imminent perill (if ſent by imperiall commaund) though he looſe his life in the action, yet for that hee is indued with true Fortitude, doth winne immortalitie: as the three Romans called *Decij*, who for the ſafegard of their Countrey auowed to dye, and with reſolute and vndaunted courages, pierced the hoſt of their enemies, and though they loſt their liues, yet by their ſtout example gaue ſuch audacitie and courage to the reſt of the Romaines by prouoking them forward, as they eaſily obtained the victorie, which was thought to be vnconquerable. I might ſpeake the like of *Codrus*, *Marcarius*, *Curtius*, *Marcus*, and *Regulus*, which dyed moſt willingly for their Countrey. I might recite here alſo a Catalogue of thoſe valorous Engliſh Knights, that haue honourably yeelded vp their liues in the field of *Mars*, for their Prince and Countrey: but that I intend not now to make an Apologie of this *Vertue*, but referre it to a Treatiſe of Iuſtice, which I ſuppoſe ſhall ſucceed this worke, eſpecially vpon the improuement of this, God giuing mee time and quietneſſe of minde to performe that.

This manlineſſe is a Vertue that fighteth in defence of equitie and iuſt dealing: but we neuer finde that any man got true praiſe and honour by raſh furie, for nothing is honeſt that is voyd of Iuſtice. He that is haſtie to ſurprife a man, & ſoone moued to impatiencie with-

out iuſt cauſe cauſe doth rather merit the name of leaud boldneſſe, then manly courage, becauſe this Vertue ſtandeth in honeſt deeds, and not in vaine glory, and being truly carried, ſerueth as a hammer to beate downe thoſe Vices, that oppoſe themſelues to the beautie of *Vertue*, which chiefly doth appeare, when preferment doth lift a man aloft, by imbracing humilitie, and ouercomming pride, which ſoone creepes vpon the aduanced: or if toſſed in aduerſitie he be vigorous, and beare an inuincible courage, to combat againſt the paſſion of the minde, which is ready baſely to decline: for whatſoeuer falleth out crookedly, is turned to the better part, ſhe inableth to vndergoe damage, to beare iniurie, to be patient, and not to ſtirre, but for a common good, or his priuate defence, when a violent intruſion is made vnto his perſon.

True valour ſtandeth not in vaine quaſelling.

Many hide themſelues vnder the wings of this *Vertue*, that neuer ſeeke to apprehend her aright, and would ſeeme valorous and magnanimous, when they are but white liuerd cowards and miſcreants: as many of theſe brawlers and ſwaſhbucklers, whoſe hot bloud once ſtirred, cannot be cooled without reuenge and field-meetings, which for euery light cauſe they vndertake, and ſo violently ſwaid with fury, that they ruſh forward into all deſperation, without reuerence of the lawes of God, the law of nature, loue, charitie, & which is aboue all, care of their owne ſaluation, do arrogant to themſelues glory, by defacing and ſpoyling the Image of their Creator. The ſonnes of *Cain* thus maiſtred with wrathful furie, murder and diſmember their bretheren, and as catiues and ſlaues, bend the will to ſuch inhumane crueltie, and ſo become branded to euerlaſting deſtruction.

deſtruction. Now if all *Vertue* doth conſiſt in obeying God, keeping his lawes, maiſtring wicked anger, and holding concord, how can that be praiſed which is againſt ſuch a bleſſed aſſembly of vertues? or how thinke they, that that offence can be remitted, which is abhorred, deteſted, & ſo expreſly prohibited in the ſixt Commaundement? men ought to liue in Chriſtian amitie, and leaue all reuenge to him, who ſaith, Vengeance is mine, and I will repay it. The poore Cinick, when one had hit him on the eare, I thought (quoth he) I had left one place vncouered.

The patience of ỹ Heathens memorable.

Socrates being tolde one ſpake many railing and euil words of him, was no whit moued thereat: and being asked why he would beare ſo great indignitie, anſwered; if he ſpake truth, I haue no cauſe to be grieued, being iuſtly blamed; if falſe, I haue leſſe cauſe to be angry, becauſe that which hee ſpake pertained not to mee. O that men would learne patience! and not ſo often fight and murder one an other, for verball and idle quarells: for now if one amongſt a hundred be patient, quiet, will carrie coales, and meekely ſuffer rebuke, he is noted of cowardize, and deuoyd of manly parts.

Temperance.

Now laſtly followeth Temperance, as a ſad and ſober Matron, a prouident guide and wiſe Nurſe, awaiting that voluptuouſneſſe haue no preheminence in the ſoule of man, the moſt glorious Vertue in any kinde of eſtate, ſhe ordereth the affections with continencie, an enemie to luſt, and a mediocritie in the pleaſures of the body, whoſe office is to couet nothing that may bee repented of afterwarde, nor to exceede

the boundes of modestie, but to keepe desire vnder the yoake of reason. Of the lyneaments of her perfection, the whole world doth subsist and abide, euen from the lowest to the highest, without whom our lusts would ouerthrowe our vnderstanding, and the body rebell against all good order, and the habit of reason wholy suppressed: for shee tempereth and keepeth in frame the whole body of man, without whose aide many enemies would creepe in, and infect our best parts, and vterly ruinate and cast downe the bulwarke of reason, and walles of vnderstanding: but hee that doth sacrifice his endeuours to so diuine an essence, swimmeth safe betweene two Riuers deuoyd of daunger. Extreames are euer hurtfull; for if a man eate too much or too little, doth it not hurt the body? so is it of too immoderate labour, or too much idlenesse, of too much boldnesse, and too much cowardnesse: these extremities are vicious and euill, but the meane doth temper them both.

This little microcosmie is vpheld by Temperance.

No man is wise, happy, or any thing worth, if Temperance square not out the course of his life. And herein the benefite of olde age is to bee honoured, for that it hath this preheminence ouer youth, time hath weakened theyr affections, abated their courage, and stayed the intemperate blastes of vnbrideled libertie, and by long experience haue gottē a more large portiō then they, whose affections being strong, and discretion weake, set themselues against this *Vertue*, eclipse her brightnesse with the fogges of ignorance. And for this cause haue wise men so ioyfully embraced olde age, which *Tully* so highly applaudes in his booke *De Senectute*.

This

This is guided by *Prudence*, which doth gouerne the life of man with ſuch reaſon, as ſhee is euer carefull for the welfare of the body, by curbing thoſe paſſions of the mind, which are vehement and vnruly: by her the mind is made capable of honeſt actions, and beautifull demeanours, and like a prouident gouerneſſe, ruleth ouer concupiſcence & flouds of luſts, which would elſe ſurround the puritie of the minde. A potion to purge the ſoule, an Antidote againſt pride, and a valiant tryumpher ouer flaming deſires, not like *Ætna*, too hotte, or *Caucaſſus* too colde: but is content betweene both, and reioyceth in it.

If the bodie be not dieted with moderation, it will proue a ſtubborne ſeruant to the ſoule, vnfruitfull, fit for nothing but thorny cogitations, the greateſt enemies to the ſpirituall powers that can be, for the fleſh pampered in delicates, or kept ſhort of her naturall needments, is effeminated, corrupted, and weakened, and many diſeaſes be gotten, which are all ſtaid by a meane and temperate dyet and the boyling luſts of the bodie aſſwaged.

Thus farre of theſe *Vertues*: more might be added, if I meant to intreat of them at large: but this briefe recapitulation, may ſerue as an introduction, to our following diſcourſe. *Omnis virtus, vna virtus abſoluta*, All Vertues, are but one ſimple *Vertue*, being chained and linked ſo neer together, as one cannot be ſundred from the other, without diſparagement of the whole. *Fortitude* is a noble *Vertue*, but if deſtitute of *Iuſtice*, ſhee is hurtfull to the good; if *Temporance* keepe not her vnder ſhe will turne into rage; and if *Prudence* be abſent, they all fall into error. There is a mutuall league, a *proximitie*, and neare acquaintance, which doth conglutinate and *Plato.*

ioyne them all in one, one muſt haue relation to an other, and follow by degrees; *Pietie*, *Truth*, and *Temperance*, muſt march before *Fortitude*; In a word, *Vertue* is no other but *Vitium fugere*: hating Vice, and loathing euil, and we better knowe her by her contrary, then by her ſelfe, which doth make the imagination geſſe at *Vertue* a farre off: ſo that knowing Vice, is a good grounde of *Vertue*, whereby the inwarde powers are helde in, with vnſpotted ſimplicitie, farre more better then ſuch as cunningly ſeeke to knowe what *Vertue* is, then willingly betake themſelues to follow it in theyr life, ſo that knowledge is not enough alone, vnleſſe it be practiſed by outward action: for it is better to doo wiſely, then wiſely to deuiſe.

So that in generall, *Vertue* rightly carried, comprehendeth whatſoeuer, is conducing and leading to a good and holy life, and hee that once hath taſted the ſweetneſſe of one, is drawne with much deſire to an other; one good thing begetteth an other, and taking once a deepe impreſſion, his eſtate is thereby preſerued incorruptible without chaunge: whereas if a man taketh holde on externall goods, and leane to the mutabilitie of Fortune, doth often ſtumble vpon many daungerous Rockes, and fall into wretchedneſſe, when *Vertue* will firmely vpholde a man in the midſt of all calamitie.

Horatius. *Villius argentum eſt auro, virtutibus aurum.*

Siluer is cheaper then Gold, and Gold of leſſe price then *Vertue*. She is of great moment and moſt ineſtimable value, although a carnall and groſſe minde, cannot equally deeme the price of ſo rare a Iewell, for where ignorance doth couer the minde, ſhe is reiected

ted and held of baſe eſteeme : as a ſimple peaſant trampleth many wholſome hearbes vnderfoote, which a skilfull herbaliſt would carefully gather vp, & extract ſome rare quinteſſence out of theyr hidden ſecrets. Wilt thou build thy ſafetie vpon a ſure foundation? then here is the rocke that no tempeſt can ſhake; here is a ſhelter to defend thee from perils, a ſafegard to preſerue the puritie of the ſoule, from beeing polluted by the concupiſcence of the body, and though neuer ſo many ſtormes of aduerſitie and ſhewers of perſecution, beate vpon thee (being in this world as in a wilderneſſe of woes) yet ſhrowding thy ſelfe vnder the Cannapie of *Vertue*, thou ioyeſt in the middeſt of all ſorrow, and though the whole world be of an vprore, yet what is that to thee? thou art no whit moued thereat, for *Animo cælestia tangis*, thy affections are mounted vp to heauen, & thy mind aduanced aboue all earthly weakneſſe.

It is not onely hard, but very difficill to finde out, which of the Vertues are moſt predominant, that the victory may be imputed to her, becauſe they are all knit in one ſingle vnion, for the good of the ſoule. For as one linke of a chaine draweth an other, and an other after, til it come to the laſt, the Antecedent the Relatiue: ſo one Vertue is an Adamant that draweth an other Vertue vnto it.

And though ſhee take vp her lodging in a crooked and deformed body (as ſhe is euer readie to dwel where ſhee findeth the heart yeeldable to honeſtie) yet penetrating with inward deſire, and bringing the ſtragling powers of the minde to a vniformitie, doth make vp the want of nature, with a ſupply of grace, cauſing him

ſhine

ſhine like Chriſtall, for when the life is laudably lead, there appeareth ſo great a glory, that it is not onely admirable to the eyes of man, by reaſon of formall carriage in humanitie: but alſo high pleaſing to God, by the intellectuall goodneſſe, *Vertue*, is the ſpurre of Honour. It is not the aboundance of wealth and great dignitie, that maketh a man truly noble: but the poſſeſſion of *Vertue*, which is true honour and auncient riches, and is not gotten by loytering Idleneſſe; but with induſtrie and much labour, for *Ardua virtutis via eſt*, Tis labours force that carrieth a man to *Vertue*, a hard entrance, a continuall perſeuerance, becauſe he muſt encounter againſt his paſſions, and ſtop the flouds of intemperance: for ſuch high and admirable things cannot be had without effectuall indeuour, and by how much the more ſtraighter the paſſage is therevnto; by ſo much the more carefull muſt hee be, leaſt it ſlip away through arrogance or vaine-glory: for in *Vertue*, pride begins to ſwell, or ſome Vice or other to creep in, which if not beatē back at the firſt, wil hazard the whole frame of *Vertue*; or beeing maiſtred by ſome ouer-weening thought, or ſingularly carried away with ſelfe-loue, a paſſion of the minde diſquieting reaſon, doth wholly eſtraunge himſelfe from her Beatitude: looſing thoſe complements which formerly he was poſſeſt of.

Maior nobilitas.

The reward of *Vertue*, is true generoſitie, and where it is ioyned with great poſſeſſions, and hath long continued in the houſe of a Gentleman, without corruption of bloud, that nobilitie is moſt to be honoured, foraſmuch as long continuance hath giuen it the badge of glorie. *Plato*, diuideth Nobilitie foure waies, the firſt ſaith he, are thoſe that riſe from good and iuſt parents;

the

the ſecond thoſe whoſe parents were Princes, or great men; the third famouzed for martiall exployts; the fourth which excell in any kinde of learning, and for *Vertues* ſake onely are ſeated in the place of honour; theſe latter are *verè nobiles*, truly noble, made noble by *Vertue*. Yet if one ſhall ſtand vpon his riches, parentage, office, place, dignitie, and by theſe onely ſuppoſe to win the place of true honour, he climeth a rotten ladder: for what is all this worlds pompe, or titulary preferments, if not atchieued by *Vertue*? or what doth great birth auaile if hee debaſe it by his ill life? or a vertuous memorie of his aunceſtors, if hee follow not their example? are they not like ſmoake and vapours, which vaniſh with the Sunne? can a man without offence brag of the Vertues of his auncients, if his owne life be vitious? For hath he not broken off the ſucceſſion of *Vertue* by wilfull detraction? wherefore what worldly glory ſoeuer is otherwiſe had, is filched, and her chaſtitie at no hand will bee defiled with ſuch baſtardly plants. Prayſes and commendations waite euer on *Vertue*. And therefore *Tully* in his *Tuſcul*: queſtions, defineth honour to be a vnion of praiſes of good men, which iudge of *Vertue* without partialitie, and not by the opinion of the multitude, which looke more to a veluet Iacket, the outward brauerie, then to the minde how it is qualified: ſo that the nobleneſſe of man is his vertue, and they ought to be called noble & honorable, which are moſt honeſt and vertuous.

Quadrifaria nobilitas.

Vera nobilitas.

If I ſhould enter into the wonderful account which the Heathen made of *Vertue*, I might ſhewe how *Numa Pompilius*, was taken from the plough, and choſen the ſecond King of the Romanes, what was the cauſe think

yee? but his Vertue and wiſedome; for which they thought him worthy of ſo high a calling; this they reckened true nobilitie: likewiſe *Quintius*, a poore Husbandman, was made Dictator, which was a great office, and for three moneths had a Regall power, and when he had ended his office, went againe to his olde labour without indignitie to his perſon, or derogating ought from his worthineſſe, of this high eſtimation was *Vertue* among them.

He that is nobly borne, and deſcended of an auntient houſe, ſhould beare in his mind the remembrance of his birth, and frame himſelfe to imitate his parents in Vertue, as well as he looketh to poſſeſſe their inheritance, and ioyning theſe two in one, is truly noble: for if his auntients were more noble then he, whoſe dignitie he enioyeth, his praiſe is diminiſhed, and becometh a bye-word and a reproach, among them that haue heard of the former Vertue; or if they were vicious and of euill life, then to auoyd the ſcandal in himſelfe, to abhorre the like, and couet to liue in *Vertue*: ſo ſhall he purchaſe true honour to his riches, and worthily be deemed to enioy the inheritance. And there is great reaſon to induce him therevnto: for of ſuch a one there is a generall expectation of ſome notable Vertue; the eyes of all men are bent vpon him as on a Commet or blazing ſtarre, prying narrowly into him how hee liueth, what he doth, to what ſcience he bēdeth his mind, and what good hee doth in the Common-wealth, for which he is borne, and as if his priuate actions ſhould be openly done, no one word or deed of his can eſcape the common cenſure. It is the more behouefull, then to apply the mind to laudable actions, & to do good in the

place

place where he is, for ſo much as he may appropriate to himſelfe a good report for well doing, & by that means participate the heartie prayers, and many good wiſhes of the common people; gaine their loue, and induce thē with more facilitie, by his good example, to trace in the wholſome path that leadeth to the houſe of honour.

Likewiſe the vnknowne, the iſſue of a baſe ſtocke, obſcurely brought vp, if he wil be aduanced to the type of honour, muſt addict himſelfe to *Vertue*, which will be ſo much the more glorious at the laſt, by how much more obuious his eſtate was at firſt. And this I ſuppoſe, ſhould be a ſpurre or goade to puſh them forward, becauſe they ſhall not onely bee admired by the praiſes of the good, which are the badges and ſimballes of *Vertue*, but alſo acquire perpetuall fame and renowme, as the ſurname thereof. What ſhould I ſay? *Vertue* is a peareleſſe and precious Iewell, ſo rare and excellent, that it can neither bee ſufficiently commended, nor worthily eſteemed: all humane things doo faint, faile, ſinke downe, and decay, when that onely will abide for euer, an honour for youth, a crowne to age, a comfort in proſperitie, a ſuccour in aduerſitie, delightfull at home, not burthenſome abroad, & a pleaſant walking-mate to accompany a man whereſoeuer hee goeth. What a diuine glory is heere? that ſtriketh the beholder in admiration, dazeleth his ſight, and forceth the very abiect to reuerence him in whom it dooth appeare, for ſhee is ſo beautifull a Lady, as ſhee maketh many gaze at her a farre off, that haue no power to come nigh her, but ſtriketh into wonderment at her incomparable maieſtie, are metamorphoſed, as it were by *Meduſa*.

The commoditie of Vertues is vnſpeakeable.

And howsoeuer it is that many are so blockish and senceleſſe, that they wander vp and downe like vagabounds and baſe peasants, and make no account of *Vertue* and honeſtie: yet are they forced, will they, nill they, to flye to her for succour in time of want, and hide their misdeeds vnder her golden wings. And verily, no pretence or vaine shewe can preuaile against her, but that she will haue the iust victory and triumph ouer those that haue despised her; and when they are on the toppe of their hatefull enuye, they shall wish her company, and desire to imbrace her, though it bee but with dull affection, which the Poet well noteth, *Virtutem incolumen odimus: sublatam ex oculis querimus inuidi.* When *Vertue* doth offer her selfe, we denie her, but afterward seeke her greedily.

Hor. lib. 1.

If thou therefore, whatsoeuer thou art, doest neglect to follow her in time, thou shalt bee taught by experience, when it is too late, what it is to cast off thy profered happineſſe, a faithfull teacher, but a seuere and sharpe corrector: seeke her then while shee may bee founde, and bee as readie to entertaine her into seruice, as shee is willing to serue; possesse thy selfe of her, and shee will Regiſter thy fame in her golden Booke, of neuer dying honour.

Worldly honor is no true happineſſe.

It is not the riches of *Creſſus*, the tryumphes of *Caesar*, the conqueſts of *Alexander* the great, or any worldly pompe, can make a man truly happie, or crowne him with true honour, but onely *Vertue*. For if wee value men by outwarde prosperitie, wee deceiue our iudgement, and swarue from equitie.

Touching

Touching wealth, it is like poyſon in a golden cuppe, and commonly where it aboundeth moſt, there *Vertue* is ſet by leaſt, a laborinth wherein many are loſt, not onely ſubiect to chance, and infract fortune, but alſo to miſgouernment, pride, ambition, and many other vices; for good manners oftentimes is corrupted by ouer-regarding riches, and moderate diſpoſitions turned into greedie deſires; graunt it lifts vp a mans eſtate, to make his delight ſubiect to his will, indeed hee is ſomewhat the wealthier, but no whit the honeſter, vnleſſe as gotten by Iuſtice, ſo vſed in Temperance, and diſtributed in charitie, and if the rich man bee alſo a good man, let him take heed leaſt they bee a ſting to his conſcience, and drawe him to ſinfull pleaſures.

So that the verdict, muſt paſſe vpon honeſtie, and the qualitie of *Vertue*, more precious then the quantitie of mony; for as a rich man couetous, gripple, and earthly minded, is not to bee reſpected, ſo a poore man ſimple honeſt, and well qualified, is to be regarded, ſith the one is as a craggie flint ſtone, the other a pretious and princely Diamond, and this was the cauſe a Prince of *Troy* choſe rather to marrie his daughter to a poore man honeſt, then a rich man vicious: For it is better (quoth he) to haue a man without money, then money without a man, for *Vertue* is great riches, when Vice is like a ſheepe with a golden fleece; and as the wiſe ſchoole maiſter *Iſocrates*, counſelled his *Pupill Demon.* to make more account of a poore good man, than of a not ſo honeſt rich man.

Pauper enim non nouus eſt, cui rerum ſuppetit vſus. Hee is rich inough that is content with his ſtate. *Hora. ad Iccium.*

We muſt not meaſure men, by thoſe things as are ſubiect to the tottering wheele of Fortune, which as Meteors in the aire vaniſh aſſoone as they ſeeme : but for that which is permanent, durable, conſtant, and firme, which is *Vertue*, onely *Vertue*, and nothing but *Vertue*; and therefore leaſt worldly regard ſhould ſtriue againſt reaſon, the immoderate care of this life, muſt be ſprinkled with the water of prouident reſpect, in conſidering thoſe inconueniences that riſe out of the roote of aboundance: Mans felicitie, is not in riches, they are gotten with paine, and loſt with griefe; pleaſures ende in ſorrowe, vaine-glorie, vaniſheth; if we thinke it is in witte, that is perfect follie; for a wiſe man, euer eſteemeth an other wiſer then himſelfe; *Quoad Deum*, touching God, and in this ſtandeth the greateſt poynt of wiſedome, when a man doth neither exalt himſelfe, aboue a ſtronger iudgement, nor inſult ouer thoſe that be weake, but readie to ſubmit his opinion, to a better information : and hath ſuch a ſlender care of his owne woorthineſſe, that if he happe to poſſeſſe ſome worldly honour, doth bluſhingly receiue it, as a thing not deſerued : ſo that we cannot find the perfect good we looke for, but onely and altogether, in the exerciſe of *Vertue*.

Vertue abideth to eternitie.

Yet now men hunt after Riches, as though there were no true honour without it, and that to be onely rich, were to be onely happie, and ſo ſet their felicitie on a ſlipperie foundation : but how falſe this opinion is, doth appeare alreadie. For be it that honour, be not giuen as our auncients did, onely to the vertuous and good, yet ſhall the vertuous man be praiſed, be he neuer ſo poore, euen of his moſt vtter enemie,

A fooliſh opinion.

as

as *Metellus Macidonicus*, praiſed *Scipio*, for his Vertues, and wept for his death, though he were his mortall foe, for no man be he neuer ſo enuious, can take that from him which *Vertue* hath merited: but muſt, and will, maugre his head, applaud and commend him for an honeſt man, euen behinde his backe, and be forced to admire thoſe good parts that are in him, when an other man being rich, and nothing within, but all without, ſhall be clawde and flattered before his face, but curſed and bande behinde his backe, and this preheminence it hath, maugre the worldes malignitie, that where this Chriſtian veritie doth ſhine, ſhee forceth the gazer to breake out into wonderment, and ſpread that glorious report which it iuſtly meriteth: yet there be ſome ſo ſottiſh and madde, that though they know themſelues but flattered, ſuppoſe they be by & by praiſed, when he neither ſpeaketh it with his heart, but for ſome carnall reaſon, and they themſelues know it to be falſe which hee ſpeaketh. Beleeue no man therfore of your owne goodneſſe, better then your ſelfe, if there bee ought in you worthie of it, if you deſerue it not, thinke aſſuredly they doo but mock and deceiue you, and with their tongues ſeeme to bee with you, when their hearts be againſt you. This is a ſure token, for a man to ſee into his owne Vertue, firſt hee ſueth not for honour, but honour followeth him; and ſecondly is not greeued, though he be vnregarded, nor beareth indignation at others happines, and this ſame thing is it that we call honor: now ſeeing this worldly honor is of ſo ſmall price, it is the part of a baſe and vile mind, to beleeue glozing and faire words, and groſſe ignorance it is indeed, to build honour vpon the brainſicke and rude opinion.

A true vertuous ma.

Now

Now what are all the goods of this worlde? but a troubleſome carriage & greeuance, becauſe they bring no aſſured comfort, but doo rather with their waight, plucke downe thoſe minds, that be flying towards heauen, and hinder a man in the paſſage to glory.

Neuertheleſſe, this might ſomewhat diſmay the weakeneſſe of man to ſtriue for *Vertue*, becauſe commonly it hath no reward in this world, but wandreth vp and downe naked, & forſaken: but this is no diſparagement to a good man, for looke what he poſſeſſeth, be it more or leſſe, is ſo moderatly expended, that it is competent and ſufficient, and this is the very fountain, whence all contentment proceedeth, for being well compoſed within, regardeth nothing without, but a iuſt applauſe for well doing: only couetous, to carry away a good report of his *Vertues*, which as Trophies are hung ouer his Tombe, for eternall monuments. *Virtutũmerces, eadem & labor, illa & trophum eſt.*

Touching ſuch as are loaden with this worlds droſſe, and moiſtened with golden ſhowers, liuing in voluptuous and vaine pleaſures, and defile thoſe bleſſings with their luſts, what ſhould we thinke of this? but that the great and rich God, is content to throw and ſcatter about his goods, among a ſort of pedegrant peaſants, and inſaciable horſe-leaches, which greedily ſcrape it vp to fill their Cofers, and feed their luſts: not thinking one day they muſt recken of the well imployment.

Riches puffe vp men in pride.

Riches, not rightly ordered, prouoke many hurtfull and wicked deſires, the mother of pride, contempt, diſdaine, ſelfe-loue, and the very fire that burneth vp all good motions, if not quenched with moderation, for they puffe vp a man in opinion to be ſome bodie, when he

he is no body, and to thinke himſelfe truly honourable, becauſe he is honoured of the vaine world: ſuppoſing that to be rich in coſtly ſutes, is the onely glory. This makes them ſpurne at all good aduertiſements, and deſpiſe Chriſtian admonitions; for how commeth it to paſſe, that ſo many great, rich, and mightie men of the world, are ſome Athiſts, Papiſts, Neuters, *Nulla fidians*, *&c.* and ſo colde in charitie? but only this, impatiencie of good counſell, being hard to finde a faithfull man, that will boldly ſpeake without partiallitie: but either is blinded with greatneſſe, or driuen to ſilence for outward reſpects, to keepe in fauour with ſmooth words, eſpecially when his ſtate dependes vppon great men, there is then a Filme growes ouer the eye-ſight, and ſuch a dimneſſe, as he cannot ſee, no not the Sunne at noone dayes, be it neuer ſo cleare or ſplendidious, but be rather as cloudes to hide their ſhame, or inſtruments to incite them to more leaudneſſe. For if ſuch a one fall into a groſſe errour, and by his life be a ſcandall to the good, liuing openly in ſome vile crime, he ſhall not want trencher-flies, clawbackes, and Sycophants, that wil crie peace, peace, when he is at warre with his owne conſcience, and feede his humour with flattery, be his life neuer ſo ſinfull; ſuch may be fitly called ſeruingmen, for they neuer ſerue God, but ſoothe them vp to ſerue their owne turne, they pretend much loue and great ſeruice, when tis nothing but ſuperficial flattery, if theſe ſee but a ſmall moate amiſſe, a wrinkle awry, how tentible they be to mend it! but though the minde be neuer ſo ſpotted with vice, the eye cannot pierce it, be it ner ſo viſible, and indeed if the humour of their maiſter, take it in ill part, they may chaunce for their in-

Vaine honour.

telligence to be turnde out of all preferment; O how they wil ſtorme if controwlde in their courſe! and take it exceedingly ill, as though they had a diſpenſation to doo what they liſt without reproofe, becauſe they are great. If Preachers crie out againſt vice in generall, then is it ſpecially applied, he ment me, he ſpites me, and ſo goes about to ſtop their mouthes, by accuſing them of rayling, ſedition, or ſlaundring: or if priuately admoniſhed, then are they buſie, factious, and ſtray from their text: yet for all this, a good man will not be abaſhed to whiſper into their eares priuatly, or inueigh againſt vice publikely, come what will come. *Solon* compareth (not vnfitly) lawes to copwebs, for that great flies can breake through at eaſe, when the leſſer are intangled: in like manner great men can ſoone ruſh through the walles of lawe, and breake downe Iron Gates; when the weake muſt abide the extremitie, and haue no other defence but their owne innocencie. Thus doth might deceiue them: but *Auri ſacra fames quid non?* what cannot gold bring to paſſe? it can dim the cleareſt ſight, and raiſe vp an humble minde to a haughtie courage: is it not ſtrange that a baſe pedanticall paraſite, in hope of a leaſe, or ſome ſmall fauour, ſhould clappe his hands at wickedneſſe? and that a man indued with reaſon, and hath the vſe of his fiue wittes, ſhould be led by flattery, and made blinde with plauſible wordes, not to ſee his owne faultes, though they be as thicke as the darkneſſe of *Egipt*, to be felt with the hande and not ſeene with the eye? for be it he is ſo obdurate, that he cannot, or will not ſee them: yet muſt he needs be noted, pointed at, liue defamed, as a may-game to the worſt, and a lamentable ſpectacle to the beſt.

The malici-
A thiſt neuer
want ſlaun-
ders.

I re-

I remember I read once of *Alexander*, if happily I can now repeate it, who on a time vehemently blamed his Steward, for that hauing ſerued him ſo long, and bene ſo conuerſant in his affaires, ſo familiar with his priuate doings, and laie as it were in his boſome, as if he had bene his ſecond ſelfe, that in all the time of his ſeruice could not ſpie ought amiſſe, to dimme his glorie: For it is impoſſile (quoth hee) in ſo many yeares, and ſo much opportunitie, that I ſhould neuer offend and blemiſh my vertue, with ſome diſhonourable action: deſeruing either prewarning in the beginning, or reproofe in the ende, and ſo expelled him his ſeruice.

A memorable example of a Heathen king

Here is a mirrour of true honour, this noble Prince, caſt off his Steward, becauſe he concealde his faultes amongſt Chriſtians, that ſhould be inſpired with higher wiſedome; the contrary is daily practiſed, the ſeruant ſhall be diſmiſt for telling truth, and honeſt minds purchaſe ſhrewde rebukes; this head-ſtrong opinion is the downe-fall of all good order: for when men-pleaſers, and claw-backes, doo leade captiuitie captiue in the fetters of vanitie, a multitude of honeſt mindes are in daunger to be ſeduced, to imitate their courſe of life. For as the Marriners in a ſhippe, haue theyr eyes earneſtly bent vpon the Maiſter, that ſitteth at the helme, and readie at his becke to doo his will; ſo ſuch men as ſtand vp in the Common-wealth, and holde the Rudder of direction in theyr handes, are duly watcht, and attentiuely ouerſeene, and according to their aime, the common ſort bend their courſe.

Obſequium amicos, veritas odium parit.

Sycophants are daungerous enemies to Vertue.

O howe riches mocke men with certaintie, when nothing is more mutable and ſlippery, with perfect

happineſſe, when nothing is more wretched, the nurſe of pride, the ſchoole of abuſe, and the guide that leades into many temptations, it is much better rather to ſhine in *Vertue*, then in riches. And therefore our Sauiour Chriſt in the Goſpell, compareth the felicitie of a rich man, to an impoſſibilitie: ſaying, that it is as hard for him to climbe to heauen, being loaden with droſſe, as for a Cammell to creepe through the eye of a Needle: and this made the Philoſophers in their humane wiſedome, ſo much deſpiſe worldly honour, and vndergoe pouertie with ſo great patience. *Annacreon*, hauing a huge maſſe of money ſent him by *Policrates*, could neuer reſt till he was rid of it againe, his minde troubled, his ſleepe broken, returned it againe to him that ſent it: ſaying he neuer liued in ſo great feare and dread all his life long, as hee had done thoſe two dayes while the mony was in his houſe. *Phocion*, in like manner, when the king had ſent him a great beneuolence, hee asked him that brought it, what mooued his maiſter to ſend him ſo much mony, ſeeing the king did not know him? anſwered, it was in reſpect of the great fame he heard of his vertues: If that be the cauſe (quoth he) carry it backe to him againe, and let him leaue me as I am, and not by increaſe of wealth to diminiſh my vertues. *Diogines* refuſed all, and craued nothing, but the common benefit of the Sunne, which *Alexander* had taken from him, by ſtanding betweene him and it.

Examples of contemners of money.

Plutarch reporteth, that when *Alexander* vpon a time came into a poore barren Countrey, thinking to haue made ſome great conqueſt, found the inhabitants gathering rootes & graſſe to eate, neither vſing force to repell and keep him backe, nor any meanes to diſſwade him

him from his warlike attempt, but as poore ſnakes, were altogether buſied for their bellies. The King conſidering their pouertie, and vnfruitfulneſſe of their countrey, had pittie and compaſſion on their miſerie, and bad them aske what they would, and it ſhould incontinently be graunted. Quoth they (with one conſent) giue vs euerlaſting life. Why how can I giue that (quoth he) that am but a mortall man? Then why ſeeke you to win the whole world, as though you were immortall, and ſhould neuer dye? *Zenon*, *Crates*, infinite were the examples of thoſe that were rauiſhed with the formoſitie and excellent hue of *Vertue*, that they contemned money, riches, pompe, chooſing pouertie for the pure life of perfection, bearing the bitterneſſe of fortune with an vnconquerable courage. The auntient victorious Romaines ſought after *Vertue*, and by their noble deedes and heroicall ſpirits, got the palme of true honour, not ſparing body or goods to aduance the Cõmon-wealth; in ſo much as many of them had not wherewith to endowe theyr daughters, nor which was leſſe, to defraye Funerall charges, but what they had out of the commõ ſtore, which by their conqueſts they had ſo greatly enriched, as *Scipio*, *Sylla*, and the great *Pompey*: for then *Vertue* was their chiefeſt riches. An example we finde of a noble captaine, who beeing offered a great reward by his Generall for his knighthood and valour done in ſeruice, with this gratulation thou ſhalt bee paide in riches for thy valour, and not in honour for Vertue; hee refuſed the one, and tooke the other, counting riches not worthy to bee matched with the dignitie of *Vertue*.

The ſhadow of vertue was more eſteemed among the Heathen, then the true body is now among the Chriſtians.

The Martyrs in all ages are much to bee admired,

that being indued with true fortitude, did moſt willingly embrace their deathes, and ſuffer their bodies to bee rent, torne, and cruelly burned, by the perſecutors, for the profeſſion of a good conſcience, and by theyr meeke ſufferings, gained perpetuall honour.

And although it falleth out as for the moſt part it doth, that men indued with rare and ſingular vertues, are vtterly forgotten, and ſcarce noted while they liue; yet beeing dead, theyr fame mounts vp to heauen, and is divulged and ſpread in the earth; for the want of a good thing, is then moſt precious when it is remooued fartheſt off. *Cato* was ſcarce knowne while he liued, but after his death, was of great price; and all thoſe famous Philoſophers, Orators, ſchoole-men, that liued in darkneſſe, and were ſo baſely eſteemed, yet wee ſee by the memorie of their goodly vertues, they now liue againe by being recommended from one age to an other. And herehence ſprung the multiplicitie of Heathen goddes, I meane from the notable vertues of ſingular men: for the fooliſh antiquitie, honoured men as gods after their deathes, which eyther were of high dignitie while they liued, of great birth, or had done ſome notable benefite for their Countrie: for honour and reuerence is rehibited for ſome certaine cauſe, riſing of externall things, framed by *Vertue*, for honour is compounded of honeſtie. *Hermes*, or *Mercurius*, was of ſuch fame among the Ægiptians, as hee was deified and made a god, calling him the Meſſenger of *Iupiter*. *Mars*, a great warriour. *Bacchus*, the inuenter of wine. *Eſculapius*, a Phiſition. *Pytho*. was ſo reuerently thought of amongſt the Barbarians, for that by his ſingular wiſedome hee had withdrawne the inhabitants from their vices, that they

Cicero de nat. deor.

Honor ex virtute oritur.

they made of his Cottage a Temple, giuing him diuine honour. What contumelies and ſtrife was about the bodie of *Homer*, when ſeuen Cities were at variance to poſſeſſe his corpes when he was dead.

Septem vrbes certant, de ſtirpe inſignis Homeri:
Smyrna, Rhodes, Colophon, Salamin, Ios, Argos, Athenæ. *Aulus bell.*

Diogenes liued beggerly, in contempt, but after his death was honorably interred in a monument of fame: ſo that the memorie of theſe ſprung from the roote of *Vertue*, and from ſome notable exployt, which got the peoples loue, who thought the applauſe of this worlde was no ſufficient recompence for theyr vertues.

The flouriſhing ſtate of the Romaines, Athenians, Lacedemonians, and other dominions, were all vpheld by *Vertue*; for where *Vertue* is eſtabliſhed, there Vice is deteſted: for as light and darkneſſe, fire and water, cannot be put together but one will confound the others nature: ſo theſe two contraries, cannot ioyntly hold poſſeſſion, but one will vtterly extinct the other; and where *Vertue* is wanting in a generall gouernment, that Common-wealth is wholly ouerthrowne. Vertues hold vp a common-wealth.

Oderunt peccare boni, virtutis amore,
Oderunt peccare mali, formidine pœne. *Hora.*

The good hate to ſinne becauſe of *Vertue*, the bad for lawe, but he is onely good, that of his owne wil, and honeſt mind, eſchueth euil more for cõſcience ſake, thẽ for

for dread of mans puniſhment: the euill and vicious contrariwiſe, are with-held by the rigour of Iuſtice, and for feare of penaltie, the rebellion within is kept from outwardly working: ſo that nothing but the ſword of the magiſtrate doth ſtay the hot rage of his furie, when the conſcience lyes vaſt and open to all wicked deſires, he is not to bee numbred amongſt vertuous and good men. To conclude, where the Common-wealth is guided by godly lawes of Princes, the lampe of *Vertue* ſhining in the hearts of ſubiects, laudable ſciences imbraced, Iuſtice without partialitie adminiſtred, the good protected, the bad puniſhed, & peace maintained, there is a happpie and bleſſed gouernment, a ſweete harmonie of nature, and an earthly Paradize: for he that ſhall goe about to counite and couple Vice & *Vertue* in one, putteth a man and a beaſt together: honeſtie admits no ſuch knot, for the end of good, which ought to be after one ſort, muſt not be mingled with any thing diſagreeable in an other ſort; for *Vertue* is no longer *Vertue*, if mixed with contrarie qualities: we may then ſafely conclude, that there is no goodlyer poſſeſſion then *Vertue*, and that it is perfect folly, to couet to be rich, mightie, and creepe vp to worldly honour, and make ſo ſmall reckening to be ſtored with *Vertue*, which is ſo certaine, the tytle ſo glorious and permanent, wherevpon one calleth it *Dimidium animæ meæ*, which is not vnproperly ſpoken, for take away vertue from a man, which is the plain path to ſanctimony, he muſt be numbred among thoſe creatures that haue onely eſſence, and want vnderſtanding, ſith hee aymeth not at the purpoſe of his creation.

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But this dooth much ſhake the feeble conſcience when wee behold diuers good men endued with rare vertues, and ſtored with good parts, notwithſtanding oppreſſed, diſcarred, and as it were made the ſcorne and May-game of the world, finding no place of ſafetie to reſt vpon, and the bad and vicious to ſit in *Fortunes* lap. Now whē we mark theſe vnproportionable accidents, onely with the eye of common reaſon, ô how it diſtracteth the minde! accuſing through ignorance the iuſt and diuine prouidence, becauſe he permitteth the good to be puniſhed with miſerie, and the bad to ſwim in proſperitie: but if we bend our wits to find out a deeper reaſon, we ſhal ſee that the good are not afflicted for their hurt, but fatherly chaſtiſed for their better triall, the wicked not fauored, but ſeuerely puniſhed; for God worketh al things for the good of thoſe that are his: yet who can denie, but that the burthen of pouertie is importable, hunger, impriſonment, exile, intollerable perſecution, and death inſufferable? all which is inough to driue a man to diſpaire of his owne happineſſe, ſuppoſing God had vtterly forſakē him: but the waight hereof is lightned & made eaſie to them that ſteadfaſtly beleeue Gods promiſes, and caſt their care on him, as *Peter* willeth: Caſt thy care on him, for hee hath care on thee. Moreouer, though a man be poore, ſicke, diſeaſed,

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An honeſt mã is not poore, for in aduerſitie Vertue sheweth her chiefeſt operation.

and wayed downe with a clogge of miſerie: yet can he not ſay, hee is ſo bare and naked, as vtterly vnable to help himſelfe or an other: for admit he hath no temporall goods to helpe that way, yet can hee harbour and ſhewe the rights of hoſpitalitie: if hee hath neither of both, yet can hee viſit the ſicke, and cheare vp his mind with good counſell: if he be poore, ſicke, lame, harborleſſe, and comfortleſſe himſelfe, yet can he helpe with his prayers, and communicate his loue by his oryſons and deuout ſupplications: ſo that euery one hath a rich fountaine within, which vpon euery occaſion may be powred out, and therefore no man can pleade diſabilitie, and want of meanes to relieue.

And what though a man haue ſome caſuall deformitie in his body, or bee vnhappily fallen into a wretched eſtate? yet ſo long as his vertue and honeſtie may bee iuſtified, hee neede not bee aſhamed of bruſing the fleſh, or feeling penurie, but rather boaſt and glorie in them, for it cannot bee any ſhame or diſhonour, to carrie about him the viſible tokens of ſuch ſcarres, neither dooth it any whit impaire his credit with the wiſe and vertuous, nor make him of leſſe eſteeme with good men, much leſſe with God, who putteth no difference between a king and a begger, but onely in obedience to his will: but here is the ignominie, to bee branded with the hotte iron of wicked conuerſation; as when a man ſhall haue his eares cut from his head, or marked in the hand for ſome villainie, and the ſpots of vice ſo pregnant on his body, or going vnder a hard cenſure, for a bad opinion iuſtly conceiued, in this caſe hee hath ſmall cauſe to glory or boaſt, but rather bluſh, be aſhamed, and exile himſelfe from

The ſimbolls of vanitie.

from common ſocietie, and ſtriue with humilitie to reforme thoſe rebellious paſſions, that haue ſo ſtrongly lead him into ſuch diſhoneſtie.

But where *Vertue* doth rule, the affaires and actions of this life are mannaged with wiſedome, and thoſe ſwelling thoughts kept backe, which as a raging floud carrie away all that is not ground-faſt, that any outward griefe is quietly ſuffered, and patiently endured: for what aduerſe fortune ſoeuer happens, is borne with contentment; in ſo much as neither pouertie, ſickneſſe, croſſes, afflictions, or what calamitie ſoeuer come, cannot moue or diſtemper a ſtayed minde: for beeing inflamed with a conſtant reſolution, doth fit himſelfe to beare the troubles of this life, with a valiant and immutable courage.

Stilpo a Greeke Philoſopher, when the citie where hee dwelt was burnt to finders, his wife and children conſumed in the flame, and all that hee had turned to aſhes, himſelfe hardly eſcaping with his life, was asked what he loſt in the fire (quoth he) I loſt nothing, for *Omnia mea mecum porto*, all that is mine I carrie about me; meaning his vertues, the onely proper goods of a wiſe man, which no force of fire can cõſume, nor the furie of no enemy take away. In like maner an other being told his own ſon was dead, was no whit moued at y meſſage; and being told againe & again he was dead, why quoth he, what of that? I knew I begat a mortall creature, and being mortall, he muſt needs die: who could beare ſuch great cauſe of griefe without ſome ſhew of ſorrow? but ſuch ſmal reckning did the wiſe Heathẽ make of worldly loſſes: for it is the nature of mã to relent, deplore, and be ſubiect to lamentations, yet their wiſedome kept it

Omnia mea mecũ porto.

vnder the yoake of reaſon: or who in theſe daies would refuſe ſuch preferment as *Diogenes?* or his loade of gold, as *Fabritius?* or caſt his treaſure into the ſea, as *Antippus?* I verily ſuppoſe fewe or none would bee of that minde, neither is it ſo needfully required, Chriſtian ſorrow for worldly loſſes is ſufferable: riches and wealth to a good man are comfortable, by reaſon he hath greater means to do good, for the daunger lyeth in the abuſe, and not ſimply in the vſe: for to a bad man they are indeede the cauſe of more euill, becauſe they miniſter more matter to his wicked and ſinfull deſire.

Riches rightly vſed, are great bleſſings.

A man may warme him by a fire, though hee burne not himſelfe in it: ſo a rich man may moderately vſe his riches, though with them hee ſtoppe not vp the gappe to happineſſe: but the deadly hatred they bore to externall things, ſhewed theyr loue to *Vertue*, and the deſire they had to diue into the depth of wiſedome; ô how they ſtroue about the contemplatiue and actiue life! ſome chooſing one, ſome the other, ſtrugling who ſhould come neareſt vnder the wings of *Vertue*, and yet for all this they laboured but in darkeneſſe and blinde ignorance, and neuer attained to that true ioy, by which the heart is exalted to immortalitie: for the true and abſolute *Vertue* is the true knowledge of GOD, the way to worſhip him aright, and true comfort in aduerſitie, for nothing can bee good without the ſoueraigne good: if men bee ignorant of that, all is falſe, and theyr intentions goe awrie, but the Philoſophicall *ſummum bonum* reſted in this; namely, in the quiet apprehending of reaſon, and faſhioning the outward man to ciuill obedience, and could neuer poſſeſſe themſelues of that heauenly

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Pouertie ought not to moue the minde with reſtleſſe paſſions, but to allaie the heate with contentation, and pacifie the vnſtaied affections, which will more eaſily be done, if a man conſiderately call to mind, how many perſons in the world are in as wretched, or more wofull eſtate then he himſelfe is, yet the deare children of God too: but in aduerſitie many loſe themſelues in diſcontentment, not patiently wayting, but greedily ſnatching, not content with that they haue be it neuer ſo much, but adding goods to goods, and multiplying more to enough with neuer ſatisfied deſire, tormenting the minde with vnquiet motions, and by that meanes make the freedome of life a ſharpe and bitter bondage: for if their life were ſix times ſo long, as it may be by the inuitable courſe of nature, yet the tenth part of that they haue, were ſufficient to maintain them well and honeſtly, and declare whereto they were borne, and inrich their poſteritie after; why ſhould they then be ſo greedy and earthly minded to conſume their dayes in ſuch vnreaſonable cares? whereby they are neuer at reſt, but in continuall ſlauery, ſo greatly do they feare leaſt they ſhould be poore: and ſo in the midſt of plentie liue in want, and thus become incaple of reaſon, and moſt miſerable of all men: for no externall thing can in themſelues make a mã vnhappie, if immoderate deſire creep not in to breed rebellion, ſo that ſtill our former aſſertion muſt hold: *In medio conciſtit virtus*, *Vertue* ſtands betweene two extreames, in cooling the heate of deſire with Temperance, not in feeding the belly ſo much as it will hold, cloathing the backe ſo farre as the purſe will

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ſtretch, and giuing ſcope to pleaſure, as though much wealth gaue much libertie, for that is prodigalitie, nor in pinching & hoording it vp from neceſſary duties, for that is illiberalitie, & ouerturneth the whole fellowſhip of mankind: neither muſt a man neglect his priuat ſtate, but labour in his calling to ſupply his wants; the meane therefore is the ſafeſt path to walke in, in which whoſoeuer goeth, is ſafe from ſtumbling vpon extremities: If *Ycoras* had held his *medium tutiſſimum*, he had not ſo vntimely fallen: or *Phaeton*, obſerued the good counſell of his father, he had not bin ſtriken with thunder; but preſumption & arrogance, caſteth men headlong into woe and miſery. So that if Temperance do not order the life, and diſpoſe our humane affaires, we fall into an inſatiable deſire of hauing, or into an vtter neglect of our own wants, ſpending too much & that vainly, or ſparing too much, & that too nigardly: But as the higher we clime, the leſſe appearance thoſe things ſeeme to haue that are vnder vs, our ſight being remoued from the obiect and ſpecies of things: ſo the nearer we approch to God, and frame our obedience vnto him, the leſſe we value theſe baſe & tranſitory things. Now, if by this compendious courſe, our mindes are abſtracted & drawen backward, immediatly our cogitations aſcend vp to heauē, as vnto the country to which we are trauelling, we muſt not the incumber our mindes with ſo heauy a load, as the cares of this life, leaſt they hinder vs in the purſuit to perfect bleſſednesſe. O what a burden of torments doth the couetous deſire bring with it! a diſeaſe like the Dropſie, the more it hath, the more it would; thirſty as the ſerpent *Dipſas*, neuer ſatisfied till it burſt, wanting that it hath, and hath that it wanteth; becauſe the good vſe of

In medio conciſtit virtus.

thoſe

thoſe things preſent, are euer abſent; ô whither would the greedineſſe of man run if *Mydas* golden Wiſh were to be had? the couetous Lawier would haue the diuell and all; the ſecular Prieſt, be ſick of the golden dropſie; the Artificer, Alcumize his Inſtruments into gold; the plow-man weary of his labour: ſo that here would be *Aurea ætas*, a golden world. Thus would extreame couetouſnes bring a miſery vpon the owners, and though with *Mydas*, they might turne any thing into gold with a touch; yet ſhould they be ſtarued with hunger, famiſh the bodie, and robbe the ſoule of all true comfort. For theſe waight alwaies on a couetous man, Impietie, periurie, thefts, rapines, treaſons, fraud, deceits, and all kind of vnconſcionable and mercileſſe dealings.

Let a man then be content with his portion, and not ſeeke to aſpire vnto terreſtiall honour, by tearing out the bowelles of his brethren, with vſurie, extortion, and vnconſcionable brokerie. For it is better to be contentedly poore, then miſerably rich, and to ſurpaſſe in rare Vertues, then in earthly treaſure; for albeit a man be downe in miſery, yet if honeſt and vertuous, hee is raiſed vp to immortall glory: for the excellency of *Vertue*, makes him ſhine with ſuch a grace, as he may ſoone be eleuated to the top of true honour, and cannot goe vnrewarded for his honourable ſeruice; for hauing valiantly fought vnder the banner of ſo noble a matron, his paie is fame in deſpite of death, and eternall felicitie in the world to come; for *Vertue* inableth a man to enioy the fruition of perfect happineſſe, and eternall life. *Poſt funera virtus.*

Then let a poore man reioyce in affliction, and patiently beare aduerſitie, and comforte him ſelfe with

with the hope of a better life, which assuredly hee shall enioy if so be he hold out to the ende in a holy and vertuous course, and for sorrow here, haue ioy there; and for a hellish life now, a heauenly life then; when those that haue their heauen here, and wallow in solace, ioy, and carnall pleasures in this world, must with *Dines* be tormented in endlesse flames in the world to come.

The comfortable hope of a poore man.

To what end then should a man be grieued at misery, and murmur, as though hee were an abiect, an outcast, and forlorne: when there shall be a supply of his wants, in aboundant measure, and be crowned a king of that heauenly *Ierusalem*.

Vpon a time *Solon* found a poore man sitting by the sea side, bewayling his miserie in great dispaire, whom he comforted in this manner: Brother why weep you, what haue you lost, is it want and pennury that nippeth you? Alas for that you haue small cause; for say you were in the middest of yonder great sea, loaden with treasure, in daunger of drowning, would you not willingly lose your goods to saue your life? Why thinke then you were once in like perill, and haue escaped, and lost but your onely goods, then now pacifie your selfe, be content with your state. Thus we see what daunger a rich man is in, by the opinion of this wise Heathen.

Vice & Vertue two waies.

Two waies are proposed and laide open to all, the one inuiting to *Vertue*, the other alluring to vice; the first is combersome, intricate, vntraded, ouergrowne, and many obstacles to dismay a passenger; the other, plaine, euen beaten, ouershadowed with boughes, tapistred with flowers, and many obiects to feed the eye; now a man that lookes but only to the outward shewe, will easily tread the broadest pathe, but if hee perceiue that

that this ſmooth and euen way, leads to a neaſt of Scorpions: or a litter of Beares, he will rather take the other though it be rugged and vnpleaſant, then hazard himſelfe in ſo great a daunger.

The high-way that leades to pleaſure is verie ſpatious, it lyeth open like the ſea, many tempting motions to inuoke the mind, *Lamea* ſitting by the way gorgiouſly deckt, the *Syrens* with ſweete melody, to intrappe the paſſenger, if with *Vliſſes* he bind not himſelfe to the maſt of prouident reſpect; and many Lyõs, Beares & Wolues lie in waite for their pray. But the pathe leading to *Vertue*, though it be toyleſome, laborious, difficult, a way vneaſie to be trackt, hard to finde, craggie, ſtonie, thorny, and a ſweating turmoyle, as the Poet deſcribeth:

Nam via virtutis, dextrum petit ardua callem,
Dificilem que additum, primum ſpectantibus offert,
Sed requiem præbet feſſis in vertice ſummo.

For *Vertues* rugged pathe requires,
a ſtout and painfull minde:
And daungers new are multiplied,
to ſuch as will her finde.
But in the ende great ioy ſhe brings, &c.

Yet ſeeing hee goeth ſtreight to his iournies ende, ſhall arriue at the houſe of Fame, be crowned with honor, who will not vndergoe a poore labour, to gaine ſo rich a Iewell? for though the rootes of *Vertue* be bitter, yet the fruites be ſweete.

Againe, if in things dangerous and full of perilles, a man will not ſticke to hazard his life, run through fire *Dulcia non meruit.*

and water, abide hunger, colde, and willingly beare a thousand miseries, incident to long and tedious iournies, to diue into the bowelles of the earth for golde, traffique to *Orinoque*, the Indians, and farre remote places to feede the long desire of this short life, as the Poet saith:

Impiger extremos currit mercator ad Indos,
Per mare pauperiem fugiens, per saxa, per igneis:

How ought they thē to hunt after *Vertue*, the bright sonne of prosperitie, which can raise them vp, *tanquam è puluere & luto*, out of dust and claie, to the high pitch of euerlasting honour.

Many waies leading to shame.

But as many waies crosse the Queenes high-way, so *Vertue* is wanted and thwarted, with many smoothe paths, if by exact care they be not auoyded, and though there be a spatious opposition an *Antithesis*, yet no such difference at the first seemeth, for long pacing breedeth content, by reason the mine is nummed and brought a sleepe, with such varietie of obiects, as dazle the sences, and fixe the opinion so firme in an ill course, that he findeth himselfe enexorable to turne head, and set footing in the way of *Vertue*.

Neuertheless, though *Vertue* is so noble, glorious, honourable, immortall, &c. (that neither my dull wit, rudenesse of speech, or this little volume is able to expresse her infinit praises: but had rather need of prompt eloquence, and cunning most excellent, and much leisure therevnto) yet Vice is painted out with such goodly colours, and so gorgiously set out with pompe, that iumping with the naturall impediment, a man is soone lulde a sleepe in pleasures, and deluded by phantasma, a dreame,

a dreame, a ſhadow: as it was with *Calippus*, that dreamd he was a King, and whēawooke he was a begger: or the foole of *Syracuſa*, who being oppreſt with melancholy, thought all the ſhips that arriued in the hauen, were laden with his marchandize; ſo doth it mocke the imagination, with flattering allurements, and drawe a man by litle & litle to his owne deſtruction. O tis an amiable diuel, a ſweet ſinne, a lycorous poyſon, a ſmiling cutthroate, a weeping Crokidile: ſo that by this the minde is drawne from all celeſtiall contemplation, and from that heauenly regard which the ſingularitie of that diuine ſweetneſſe doth require, and by that meanes become careleſſe & negligent, in the purſuit of *Vertue*, and haue no deſire to be partaker of her vtilitie and profite, but are wholy circumuented and carried away by Iniuſtice, luxurie, pride, couetouſneſſe, ſelfe-loue, and ſuch like; for this fleeting ioy, is a ſweet delight; but as the Poets faine, that drinking the water *Letha*, breedeth forgetfulneſſe: ſo vice and pleaſure, makes the mind obtuſe and careleſſe of all holy vertues, wherby the whole man is tranſported into all licentiouſneſſe. And for this cauſe are pleaſures compared to the *Syrins*, that appeare louely in ſight with golden locks, chirry lippes, roſie cheeks, &c. and all that part aboue the water goodly, beautifull, and pleaſant to beholde: but the tayle hid belowe is ſharpe, crooked, venomous, that ſhe no ſooner draweth a man vnto her by a wantō countenance, but preſently ſtings him to death; for paine & pleaſure are two twins, for he no ſooner letteth his minde ſlip to one, but the other is readie to caſt him into a miſerable eſtate. And therefore to ſhun pleaſures, it is good to behold her behind and not before, to cōſider what trouble, torments, diſhonour, and ignominie, waits vpon her, for after her

ghests are surfeited with dainties, she makes the ende as fatall and ominous as the Centaurs feasts, a suttle *Synon*, that telles a pleasing tale to breede securitie, dropping hony from her lippes, but hath the poyson of Aspes vnder her tongue, a standing ponde, cleare aboue: but all filth and mudde below: and therfore the wise schoolemaister, warneth his scholler to shunne pleasures, for feare of smart; sowre things follow sweete, and ioy heauinesse. *Voluptas esca malorum*, saith he, Pleasure is the bait of euil: and *hor. ad lollium.*

Iso. ad Demon.

Sperne voluptatis nocet empta dolore voluptas.

Foolish wisedome.

Yet many repute themselues wise and excellently seen, though they are nothing daunted at such a hidious monster: and so are wise only in opinion, and with this sottish cogitation enterprise matters infamous, yea oftentimes to the vtter ruine & ouerthrow of themselues, and by this meanes run headlong into all manner vice, not suspecting the mõster-like danger ouer their heads.

He that followes pleasure, is as the spider that laboureth all day to intangle a flie, or like a wanton boy that blowes vp feathers into the aire, and spends the time in running vp and downe after them; for what is pleasure but a puffe: and what is all painfull and ponderous labours but a copweb? If we shoote not at this marke, to cast anchor in the harbor of *Vertue*, for if we couet to be honoured, otherwise then by *Vertue*, we climbe a rotten ladder sure to fall; for vaine-glory is a blaze which soone vanisheth, glistering for a while in some outward pompe, in the darknesse of this world, carrying with it some shewe of Gentrie, when tis but the scumme

of

of Vice, Pride, and ſwelling Ambition: for what gaine is it for a man to win the whole world, and looſe his owne ſoule? to daunce in pleaſure for a while, and liue in woe for euer? What great matter was in *Darius* and *Alexander*, *Tamberlaine* and *Baiazeth*, *Cæſar* and *Pompey*, that ſtroue for the monarchiall gouernment, and to be ſole Potentates of the world? but that the after times might ſing with *Melib.*

Hæc memini & victum, frustra contendere Thyrsin. *Eclog 7.*
Ex illo Coridon, Coridon est tempore nobis.

What was their happines, but vnquiet & perturbations? and neuer attained to that theyr ambition ſought after, but ſnatching at vncertaintie, like *Eſops* dog, loſt that they were ſure of before: ſo that all this worldly ſtrife was but to ſatisfie the hungry deſire of a fewe dayes, to purchaſe ſuch honour as ſinkes into obliuion, leauing no happie memorie behinde of any notable vertue.

But the onely warre-fare is ſtriuing for *Vertue*, by reſiſting the paſſions of the minde: this is both a valiant and an honourable expedition, a true Martialiſt he is indeed, that by ſtrong hand labours to ſuppreſſe his rebellious luſts, and is ambitious of nothing but onely *Vertue*, as *Themiſtocles*, that ſaid, the monuments, Trophies, glory, and great fame of *Miltiades*, would not ſuffer him to take his reſt, for that exceeding deſire he had to imitate him in Vertue, that ſo he might riſe vp to like honour. Former preſidents are ſpurres to quicken the mind, to embrace that *Vertue* portraied out by our auntients, and a meanes to make vs vigilent and watchfull, leaſt

The beſt warre-fare.

Plutarch.

leaſt by ſloath we become blinde, ignorant, and grope in the darke with *Polephemus*: and this is moſt euident, that ſo long as we liue in pleaſure, the minde is neuer illuminated with diuine moyſture: for while the time is ſpent in voluptuouſneſſe, a blaſt of vanitie, a bubble of water; the excellent faculties of the ſoule are depreſſed and weyed downe with baſe & ſeruile deſignements.

But hauing thus rudely run ouer the profitable ſtudie of *Vertue*, in this homely manner, as the dulneſſe of my wit, and ſhortneſſe of time would ſuffer, it now remaineth to blaze out her enemie Vice, & more liuely to paint out thoſe capitall euils which oppoſe themſelues againſt honeſtie. And in this the method of the auntient Philoſophers is to be obſerued, who were not content to explain the morall vertues, with a bare and ſimple demonſtration, but alſo ſet to euery one her contrary and repugnant vice, that by due conſidering both, we might embrace the good and ſhun the euill; and that by the glory of one, the other might be more vgly and loathſome: for when *Vertue* is viſibly painted out, inuironed with Vice, we haue her in greater admiratiõ, and her excellencies in higher regard, & therfore Fortitude hath audacitie on the one ſide, & timiditie on the other ſide, ſcience, ignorance, & ſiniſter perſwaſion, and ſo euery one, the more & the leſſe, whereby we ſee not onely the Image and reflexion, but the very abſtract and eſſence of them both, & although one would think that Temperance, a heauenly Vertue, were inough to moue to ſobrietie, yet if the many enormities that come of the contrary be omitted, a man is hardly diſſwaded. Therfore *Diogenes* being demaunded how one ſhould keepe himſelf ſober, by beholding (quoth he) the beaſtlineſſe

A diometrical oppoſition betwixt Vice and Vertue.

lineſſe of drunkards; for it is manifeſt, that when a crabbed viſage and a miſshapen body, ſhall ſtand by an amiable & louely perſonage, the deformitie of the one doth much illuſtrate and beautifie the other. *Venus* was euer faireſt when ſhe ſtood by *Vulcã*: ſo that viewing this *Antithiſis*, honour and ſhame, perfect bliſſe & neuer dying ſorrow, & looking to the finall endes, & the reward that they both yeeld at laſt, we may be ſtirred vp with an ardent zeale, to deſtroy Vice, & maiſter that comberſome ſeruant paſſion.

Now the chiefe motiue herevnto, is diligent education & training vp youth in diſcipline, wherby a vniuerſall good is attained; for this is the maine pillar that holdeth vp & vnderprops the gouernment, without which no Commõ-wealth could ſtand & peaceably continue. And therfore it is in the power of parents, to make or marre the world, for if children be not well nurtured, how ſhall they bequeath that to poſteritie which they neuer deriued frõ their aunceſtors? or if ſuperiours and magiſtrates, giue not good example in their places, how ſhould they induce other to pietie? for as *Atlas* is faigned to ſupport the heauens with his ſhoulders, ſo muſt the world be held vp by diſcipline, & thoſe vices cut off with the ſword of reformation, that fight againſt honeſtie; for her valour and courage will ſoone weaken by impunitie and euill example; but as the cutting off the head of a ſerpẽt killeth the body, ſo the immoderate paſſions of y mind rooted out in the beginning, the whole body of this hidious mõſter voluptuouſnes is deſtroied, and the tranquility of the mind poſſeſt with greater ioy; for being once taught to loath Vice, & traded in wel doing, from the cradle, is thereby ſo well qualified, as it doth

Good education is the happineſſe of a kingdome.

doth not easily chaunge any good course it vndertakes, but vpon well grounded reasons. For hauing some knowledge of it owne inward good, findeth nothing without of so equall rate, for which it should alter and turne, but being firmly setled in an honest course, keepeth a sweete concord betweene the intellectiue and the morrall, and yeeldeth it selfe sutable, to the vertuous disposition of the minde, the excellencies whereof, is manifested with such rare demonstrations, that it neuer subiecteth it selfe to base inconstancie and feeble hazards, expelling Vice, as an enemie to all good endeuour.

Hypocrites and deceiuers creepe vnder Vertue.

To proceed, *Vertue* cannot bee gotten without imployment of the minde and body in commendable arts. Securitie and ease draweth to Vice, if a man then will build vpon a perfect assurance, and make his estate durable, hee must bend his whole endeuours to honest labour, & not onely do well, but continue therein to the end. But if a man suppose to be richly vertuous for one good deed; as in paying duties, impositions, tallages to the poore Church, or Commō-wealth; if taxed according to his abilitie, and forcibly exacted from him, it is but the superficies and blaze of *Vertue*: for *Intentio animi non actus perfecit actum*: the willingnes doth approue the act: or if a man do a good deed by accident and haphazard, to blinde the opinion, and by a counterfeit shewe seeke to insinuate into a good report, when otherwise the whole scope of his life be vitious and euill, what lawde can hee iustly merite? but where intirely the minde is bent therevnto, and inflamed with her pulchritude, so that he persist and holde out therein. As for example, as he is not to be termed a

Taylor

Taylor, that onely mendeth his garment, or he a ſhoo-maker that onely patcheth his ſhooe, vnleſſe he make it his whole art, and expoſe himſelfe therevnto, as to his trade and occupation: ſo in like manner, he that ſtumbleth vpon one good action by chaunce, is not by and by to be deemed a perfect man; but he onely that doth well, and perſiſteth in ſo doing, and as his trade, bee wholly occupied therein. For as the minde of the huſbandman is euer vpon cattell, tillage, and ſuch things as belong to his calling, Saylors vpon their ſhips, & ſouldiers on the warres, and ſchollers on learning, ſo muſt the whole diſpoſition and carriage be occupied in *Vertue*, as on the day-ſtarre that guideth to the hauen of reſt.

It is not therefore one or two good deeds, or ſuch things as are done by chaunce-medley, or peraduenture without a ſetled minde, that *Vertue* honoreth, for euery man goeth ſo far in common honeſtie: but when the integritie of the heart is ſtirred vp by deuotion to ſtreame out a continuall ſtore of good workes, with a mind willingly diſpoſed therevnto.

Neuertheleſſe, if our eye-ſight and vnderſtanding could pierce inward, or that we had the eyes of *Linx*, to penetrate the ſecrets of the minde, we might ſee many rauening wolues, couered with a ſheepes skinne, and the nature of a cruell and ſauage Tyger lurking in ſome, that outwardly carrie a ſemblance of *Vertue*, a ciuil courſe, & an hypocrite clad with the mantle of honeſtie: for ſhee carrieth a generall good liking of all men, and (as *Plato* ſaith) if ſhe could be viſibly painted out to the eye, euery one would bee wonderfully rauiſhed with her perfections, and therefore the euill

ſeecke to hide their vices vnder her ſhadow, and drawe the curtaine of pollicie in the portraiture of pietie: for ſtand he neuer ſo obſtinate in a deſperate ſtate, and bee really poſſeſt with wickedneſſe, yet in no caſe will hee willingly ſeeme to be that in ſhewe which hee is indeed, but labour to hide it what he may, and couer the ſhame of euill with a ſimple ſhadow, if it be but with figge-leaues, and deaurate and guild ouer his ſpottes and ſores with the tincture, and dye of holyneſſe. For the puritie of *Vertue* makes men deteſt their owne euill, and though Vice breake out, and be neuer ſo pregnant, yet will they cunningly blinde the opinion, and flye to her for ſuccour: and albeit theyr eyes bee dazeled with the ſplendour of *Vertue*, and cannot chooſe but admire her beautie, yet haue they no power to follow her, but pine away, and giue her no entertainment, which the Poet well noteth, *Virtus laudatur & alget.*

Hypocriſie is double impietie.

Her.

Vertue (ſaith hee) is praiſed of many, but ſhe may ſtarue for colde before they will take her in, and warme her by their fire.

Theſe are right counterfeites, that haue nothing but a clowde or skinne of *Vertue*, which as a ſlender painting is waſht off with euery daſh, a gloſe, an Image, that they keepe ſo long as they haue pleaſure or profit thereby: they may well be compared to vaineglorious women, who becauſe they want beautie, colour their faces with painting, to get that by art, that nature hath denied them.

Yea there be ſome that ſeeme the very Images of ſanctitie, lowely, courteous, modeſt, humble, their eyes fixed

fixed on their graues, their haire ſhorter then their eye-browes, as though they were myrrours of religion and pietie, and by robbing *Vertue* of her beſt apparell, decke themſelues with the habite of honeſtie, and yet haue nothing within but artificiall knauerie, fraud, deceit, and hypocricie: for if outwardly ſtretcht to ſhewe theyr inward good, they then appeare as they are, and lay themſelues open to theyr owne ſhame: the touch-ſtone of triall can ſoone diſtinguiſh them aright; ô how ſuch ſmoothe fronted hypocrites can dally with the time, and cut out their manners to the beſt faſhions, onely to pleaſe thoſe who meaſure others good by their owne integritie, and as long as the Sun ſhines, goe by the ſhadowe of others, but their light failing, ſoone leaue their earneſt following, and is ſo hotly bent in his colde zeale, that he is neuer without a boult in his mouth to ſhoote through his ſimple neighbour.

Deceitful double dealers.

But becauſe I will not be too Cinicall, to anatomize particular imperfections, I will bee ſparing: I could neuertheleſſe paint out ſome, that as long as gaine hung on their profeſſion, were not ſlacke to ouertake the beſt men: but the world ſlyding, their meanes failing, and the gaine they reaped by ſuch their profeſſion decaying, theyr hotte loue to pietie melts away like ſnowe before the Sunne, and as dogs, turne back to their owne vomit. So that heere is the depth of policie, in fifting the carryage to the humour of good men, that tracing the path of counterfeit holyneſſe, might gaine both fauour and aduancement. For as I ſaid before, if Vice ſhould come in her own ſhape, fewe or none would giue her entertainment, and though

There be too many ſuch cold Chriſtiãs

inwardly imbraced of ſome, yet outwardly deteſted of all.

Theſe are like blades that haue painted ſheathes, but canker-fret and ruſtie within. And as the Cameleon hath all colours ſaue white, ſo haue they all parts ſaue honeſtie.

The fiſh *Polipus* (as ſome write) hath this propertie, that it can turne it ſelfe into the likeneſſe of a ſtone, or ſeeme to be that which is next it, and ſo vnder colour of not ſeeming as it is, doeth rauen vppon other fiſhes. So in like manner do colde Chriſtians prey vppon the ſimplicitie of honeſt mindes, and fit themſelues to all companies. If among good and vertuous men, then is he like them, ſetting himſelfe in his beſt properties, and ſeeme to haue that which euery honeſt man ought to haue, and ſo by that means hide great vices vnder a thin colour of *Vertue*, that by ſo fitting his habit to the time and place, is for the humour of euery perſon, and thus by craftie and diſguiſed diſſimulation, liue in outward happineſſe, by praying vpon the good opinion of other men.

But as *Socrates* ſaid to an humble hypocrite, his pride might be ſeene through the rents of his cloake: ſo this falſe and double dealing cannot ſo long be hid, but it wil breake out at one rent or other, and detect his pilferie, according to the chaunge of times.

And albeit the puritie of truth is not hereby any whit impeached, being euer one and the ſame: yet by this we may ſee the nakednes of old *Adam*, that wil at no hand appeare as he is.

But this idle ſhewe and falſe appearance, ô how dangerous it is to the truth! being poſſeſſed with nought but treacherie

treacherie and coſonage, a capitall plague, it is for the wicked to make ſhewe of goodneſſe, and may fitly be ſorted to the Apothicaries painted boxes, that haue nothing within but poyſon, or ſome deadly compound: for which the Phariſes were ſharpely reprehended by our Sauiour in the Goſpell, and as the Lorde complaineth by the Prophet, *They honour me with their lippes: but their hearts are farre from me.* And therefore he is no good man that can reaſon of *Vertue* in words, but hee that hath a true poſſeſſion in deed, whereby the conſcience is lead to deale iuſtly, in a continued courſe of well doing: for it is no paine to giue milkie words, ſweete tearmes, and make a vaine floriſh of honeſtie, to choake the hard opinion, which otherwiſe might iuſtly be imputed: for this is but vaine-glory, which is euer gaping with open mouth for popular applauſe, for doing ſome thing that hath a ſhew of *Vertue*, to get praiſe of the rude multitude.

Vertue is not in vain words: but in conſcionable workes.

And though by proſperitie a man be dignified with glorious titles, yet if it ſpring not from *Vertues* roote, it is but a baſtard plant, a rotten carkaſſe with a painted skin. And howſoeuer they mocke the world for a while with the badge of honeſtie, yet the all-ſeeing eye of heauen, to whom darkneſſe is light, perſpicuouſly obſerueth all their deeds, and will bring them forth euen as they are naked and vncouered: But as ſuch fallacies, and dilluſions, are incident to a baſe and ſeruile condition: ſo are they euermore abhorred of an honeſt man.

God ſearcheth into the heart.

Neuertheleſſe many there be that binde themſelues apprentiſe to vniuſt colluſion and fraudulent dealing: in ſo much that lying and falſhood is become an occupation, faire and ſmoothe words carry away all their

Lying is become an occupation amongſt many men.

gaines, increaſed by oppreſſion, and by deluding the ſimple, make bad wares vendible, and that which is corrupt, vnholſome & naught, (with many proteſtations) vtter for good and excellent, and that at vnreaſonable rate too. It is lawfull for euery man to maintaine his charge, and by his calling in which he is ſet, which to omit is worſer then an Infidell: but with this caution, euermore profit, muſt go with honeſtie, and not immeaſurably carried with greedy affectiō, to multiply gain by vniuſt means; that that is cōſcionably gottē is profitable; and nothing profitable, that is diſhoneſt: but to pull away either by vſurie, extortion, briberie, or fraudelent dealing, is repugnant to honeſtie: or to encreaſe a commoditie by an other mans diſcommoditie, ryueth aſunder the common fellowſhip of mankinde. *Tully* handling this argument in his offices to his ſonne *Marke*, ſaith; If two runne in a race, each one ought to ſtriue ſo much as he can to win the prize: but in no caſe he muſt not trip his fellow, keep him back with his hand, or caſt blocks to ſtumble on, for that is not equal: ſo in like ſort (ſaith he) while we run a race in this world, it is good to get that may ſerue the turn, in an equall & iuſt courſe: but it is neither right, nor honeſt, to racke, extort, and purloyne from other, and by ſetting the conſcience on the tainter-hookes, to riſe vp by his fall.

Lib. 3.

It was ordained by the Athenian Lawe, that the ſeller, ſhould laie open the faultes of the ware to the buyer, and ſeeing he ſelleth, to ſell with the beſt aduantage to him that buyeth, with this or the like promulgation.

Lib. 3. *offic.*

Aduexi, expoſui, vendo meum non pluris quam cæterit fortaſſe etiam minoris, cum maior eſt copia, cui fit iniuria?

Here

Here is my ware, I offer it to ſell, I ſell mine for no more then other men, perhappes alſo for leſſe, ſeeing I haue more ſtore, to whom is the wrong done? but hee that ſhould obſerue this in our dayes, would either be thought a mad man or a foole; ſo farre is this griping couetouſneſſe rooted in the harts of many, that they make no conſcience to get gaine; *Fas, aut nephas*, by hooke or crook ſo they may come by it: in ſo much that this greedie deſire hath eaten vp all remorſe of conſcience, that labor all day with deceit, and riſe vp early to wealth, by the ſpoyle & vndoing of other. O how pleaſant & ſweet is the ſauour of gaine to the carnall man, be it neuer ſo iniuriouſly gotten! *Veſpaſian* the Emperour, delighted ſo in powling and pilling his ſubiects, that nothing was exempted from his tallage: not ſo much as the very vrin made in euery houſe, but he had tribute for a certaine quantitie, for which being maligned and ill ſpoken of, his ſonne diſſwaded him from it, as a thing baſe & diſhonourable: but putting ſome of the piffing mony in a perfumed napkin, held it to his ſonnes noſe, asking him how it ſmelt; meaning thereby, that though it was had of a filthy excrement, yet the money ſauoured well enough; *Suauis odor lucri ex qualibet*, and that gaine is ſweete of whatſoeuer it commeth.

Vnlawfull gaine is ſweet to a ſtinking minde.

All lying, in making bargaines is vtterly forbidden, falſe waits & meaſures abhominable, and wealth gotten this way clogs the ſoule: for it is neuer profitable to do euil, becauſe it is euermore hatefull: and becauſe it is alwayes honeſt to deale iuſtly, tis euermore profitable. No man by the ignorance of an other, ought to increaſe his owne gaine: and no greater iniurie can be vſed amongſt godly Chriſtians, then falſely to mocke the vnder-

vnderſtanding. Nothing couetouſly, vniuſtly, wrongfully, or waueringly, is fit to be done.

He that is therfore ſet vp in a trade, and hath to deale with men in bargaining, muſt be warie leaſt he be carried into vnconſcionable getting, and be content with a reaſonable gaine without exaction, for the ignorance of the buyer, cannot excuſe the deceit of the ſeller.

Neuertheleſſe, many ſhop-keepers, keep ſmall conſcience in vttering their ware, their ſhops, ſhops of deceit, for now almoſt all men crye out, that there is nothing but coſonage in buying and ſelling, and not without cauſe: for let a ſimple man come to buye a peece of cloath, or what other thing he needeth in ſome of their ſhops (I will not ſay all, for no doubt ſome deale honeſtly) if hee be ignorant and vnskilfull in that hee buyeth, is ſure to pay double the value, or at leaſtwiſe much more then it is worth: and yet wil they ſweare and proteſt, and heape vp a many oathes, that were it not to him he could not haue it ſo; and that it is farre better then the mony he paieth; the buyer thus deceiued, yet thinks himſelfe greatly friended: but if he bookes that he ſells, and that the buyer comes vpon truſt, then ſhall he pay well for Inke and paper, that in the ende he muſt buye his commoditie twiſe. Yea, craft is crept into the boſome of ſome, with ſuch Foxe-like ſubtiltie, that they laie open their ware as nettes, to catch young Gentlemen, who hauing good friends and aſſured poſſibilitie, ſhall haue what he will vpon truſt: prouided his lands be bound for paiment; and ſo long feede his humour with coyne and commodities, that they creep at laſt into his whole poſſeſſions.

Many liue vpon the ſimplicitie of the poore.

A man muſt not onely vſe a lawfull trade, but alſo

vſe

vſe it lawfully, without deceit; and though it be neuer ſo baſe, yet if followed with diligence, will maintaine his eſtate honeſtly, ſo be it that he alwaies keepe within the eſſenciall properties thereof: yet there be ſome that haue ſuch wandring wittes and ſhittle heads, that neuer reſt til they haue aſſaied all meanes, leaue the limits of their calling, and runne into by courſes, and either fall into a loytering life, or attempt that wherein they haue no skill, whereby their follies many times are made manifeſt to the world; for none can iudge of an Art, but he that is an Artizan, hereby hindring his neighbour, who hath fitted himſelfe to it by experience, deluding the common-wealth, and offending the lawe. *Appelles* rule is quite forgot; *Ne ſutor, vltra crepidam.* The ſhomaker muſt not goe beyond his latchet, the plowman meddle in matters of Art, nor ſchollers teach *Coridon* to holde the plough, but euery man to keepe within the compaſſe of his owne skill, and not like wilde coultes to breake into other mens paſtures: But many buſie fellowes that haue ſhort armes, yet will claſpe many things, ſuppoſing that to enterpriſe is ſufficient to execute, and that to beginne is onely inough, though they neuer make an end, and thruſt into many trades, and heape one thing vpon an other, in ſo much that it often falleth out, that being *Solicitus circa multa*, buſied in many things, proue vnfit for any thing: let the *vnum* then be preferred that tyeth a man in compaſſe of good abilitie. For as a ſwift currant running in one kill, is very forcible, but if deuided into ſmall angles is leſſe powerfull: ſo in like caſe ſo long as a man holdeth out in that hee was brought vp in, it is effectuall, but if hee once ſtraggle and ſcatter into other Arts, doth vtterly weaken

The painter ſpake this ſo long ſince, that it is now forgotten.

One thing is neceſſarie.

ken and disable himselfe, and is vnfit for any notable enterprise, and by leauing his peculiar trade, is possest with such a greedie discontent, as hee repineth at the prosperitie of his neighbour, which is the fruite of enuy.

Others there be so luskish and idle, that though they haue both meanes, strength and abilitie, yet will follow none at all, but be better content with hunger and ease, then labour and profite, or else by vnlawfull shifts come to a shamefull ende: but as the grippleness of the one is to be auoyded, so the securitie of the other is to be hated. It is meete that euery man follow his owne vocation, and being ordained for one thing, not to fall into an other: If fit for one, to holde that, and seeke no other: if apt for pollicie, to leaue the Ministrie: if fit for the plough, to leaue the Pulpit, and vse that for which hee is most pregnant: for one of these require a whole man, and not the least part of a man.

So said old Father Latimer.

Three things vphold a Monarchie in peace & tranquillitie, *Scil: tu supplex, ora, tu protege, tuque labora*, Pray thou, defend thou, and labor thou: these 3. imploy the happinesse of euery state; the first the Eccleiasticall discipline: the second, the politique state: and the third, the state subiugate: so that by these, & in these, a peaceable gouernment is maintained: and these are the imployments of the particulars members of a politique bodie, within the limits of which, euery one must keepe and containe himselfe.

Three things intended in policie.

But if any man fall into extrauagant courses, hee slippeth into those euils that flowe from the complexion of nature. Wee see howe many are rapt vp with greedie

greedie deſire of getting, and neuer ſatisfied with that they haue, or can come too, eyther by violent extortiõ, brabling ſuites, and vniuſt vexations, that they had rather ſpend ten pound in lawe to feed the malice of the mind abroad, then by looſing ten pence, to haue it quietly ended at home.

I and now a dayes ſome are ſo madde & brain-ſicke, that they fall together by the eares for the value of a ſtrawe, and make hard ſhift though they be neuer ſo poore, but they will be Termers, and trot to Weſtminſter three or foure times a yeare, though their wiues and children begge in the meane while: and what get they in the end after their long ſuites, ſaue a flap with a Foxe-taile (as the ſaying is) and come home by Need-ham croſſe, and fooles acre, then crye they out, might ouercomes right, would I had knowne thus much before, a vengeance take the lawiers, I am vndone: they weepe, the lawiers laugh, and the diuels ſings. The common-wealth is as a den of controuerſies, a man cannot brooke a pettie wrong, but by & by he runs to ſome make-bate ſome petty fogger, who no doubt is forward enough to put fier to towe, and the bellowes to blow the coales of contentions: filling the head with quirkes & quiddits, who being hote before, is now of a light fier, till he be in law, the world ſhall not diſſwade him. Lawiers ſwarme as thick in England, as frogs in *Egipt*; they noriſh ſtrifes, beate downe charitie, and purchaſe to themſelues great inheritance by the diſcords of brabling clyents.

If it were not for ſome honourable well quallified, and conſcionable Lawiers, the generation of *Fogge*, would eate out the bowelles of the common-wealth.

Againe, ſome for a priuate gaine, will murmur at a common good, and rather wiſh a dearth to benefite ſome fewe, then a plentie, that may bring profit to all: if they haue ſtore of corne, they had rather keepe it

ſtill in their barnes, till it be muſtie and naught, or ſuffer vermine to ſpoile it, in hope of an exceſſiue price, then by bringing it out in due time, to haue a reaſonable gaine; and this is a true experiment, that ſuch moathes are ſo auaricious and couetous, that they had rather keepe their graine till it be corrupt and foiſtie at home, or ſend it to our enemies abroad, to ſtarue and weaken our owne ſtate, then to relieue their bretheren with the crop of their encreaſe. Certainly though they would ſeeme Chriſtians, and men of good ſpirits, yet are they not equall, no nor any whit comparable to the Heathen, ſith they thought nothing too deare for their countrey, neither life, goods, nor any thing elſe, and theſe thinke all too much, be it neuer ſo little. And to what end ſerueth this greedie deſire of gaine, but to make logger-head the ſonne, march before the cormorant his father in ſome worldly pompe, and to couer his fine daughter *Sib*, with Copweb-lawne to catch butterflyes: this is not the high-way to honour.

Euery miſers ſon muſt be a gentleman.

We ſee that plaine *Corydon*, that hath no more wit then to knowe the price of Sattin and Veluet, and toies to make him foole-fine, cannot be content to hold the plough, and be one of thoſe *Aratores optimos ciues Reip:* good common-wealths men, keepe hoſpitalitie, and ſpend his reuenewes moderately, and doo good in the place where he dwells: but being crept vp to wealth by the death of his miſerable olde father, muſt inſtantly be dubd a gentleman of the firſt head, and purchaſe armes, though it be at a deare rate, and bee a ſmoakie gallant in youth, though he beg his bread in age, and laſh out that riotouſly, that his father got miſerly; and as one well ſaith, tedding that with a forke in one yeare, that was

not

not gathered together with a rake in twentie. And this iumpeth with that which is affirmed before, that the goods of a wretched miſer holdeth not long together, but as it hath bene badly gotten, ſo tis as leaudly ſpent. He is now of no eſteeme vnleſſe hee be cut of the faſhion, and can ſwagger and braue it out, ſweare himſelfe into ſmoake with pure refined oathes, and fuſtion proteſtations, take Tabacco with a whiffe, and be odly humorous. And in no caſe it muſt not be forgotten he is a Gentleman, and therefore to ſhun the ſtab, you muſt prouide a ſacke-full of worſhipfull titles to coole his bloud, when (God wot) his grandfather would haue bene glad of a cruſt of browne bread: but what ſhould he be toucht with baſe-birth or bad life? is he not now a Gentleman, and hath wherewithall to hold it vp? but ſuch generoſitie is like a copper Ring new guilt ouer, that wareth off with the leaſt perſecution.

Now theſe cannot truly ſay that the honour of their houſe did firſt riſe in them, or that true gentilitie is deriued out of their loines to ſucceſſion, becauſe they are neither poſſeſt with any notable Vertue, nor created noble by accident, but haue onely a little pelfe, which with ſwallow-wings, is flying away as faſt as their riotous courſe can lay it on. *Fortuna fauet fatuos.*

Yet will their inſolence arrogate to themſelues honour, as though it ſtood onely in riches and worldly glory, and many vaine titles will they plucke by violence from the rude world: for ſimple ignorance giueth humble reuerence to wealth and a gay coate: but though by the curteſie of wiſe men, and ſimplicitie of fooles, they haue many faire titles, yet let them not thinke they are any whit the more honourable, vnleſſe Honoured ignorance

they haue the temperance of the minde & body before remembred.

We haue here in common vſe to buy and ſell, diuers peeces of ſiluer and gold, which paſſeth from man to man as good payment, ſo long as the mettall be currant, and the Princes ſtampe vpon it: but if we finde a peece counterfeit, and the true ſtampe ſet vpon baſe mettall, we preſently naile it to a poſt, and wiſh the coiner hanged, ſo that all the eſtimation is in the mettall, and not in the print: ſo in like manner, though a man be neuer ſo rich, & neuer ſo highly aduanced, yet if *Vertue* hath not framed him fit for thoſe places, wiſe, affable, temperate, but fooliſh, malicious, and vainglorious, he is no otherwiſe, but as the print of honour, ſet vpon baſe bullion, and ſo commits horrible treaſon againſt the maieſtie of *Vertue*.

Counterfeit gentilitie.

There bee ſome that hunt after honour, and ſome that be hunted after by honour: touching the firſt, they are ſuch as by bribes or double diligence creepe into a place or office of preferment, and neuer reſt night nor day, till by money & friendſhip they haue got it a hungrie eye to ſpye out, and an impudent face to thruſt in, and beeing warmely ſeated, ſtrout vp and downe with ſwelling termes, as if they had riſen by ſome degree of *Vertue*. The other ſort are ſought after by honour, and they bee ſuch that *Vertue* frameth fit for that purpoſe, that firſt growe excellent in ſome high deſert, for theſe beg no place, nor foiſt into office, but if it come, they vnwillingly hold it, and be no whit the more puft vp in opinion, but iuſtly exerciſe the ſame, not ſo much for their owne priuate gaine, as for the generall good.

Liberalitie

Liberalitie is a mediocritie in giuing benefites, the bloud and ſtrength of ſciences, a *Vertue* diuine; and to ſpeake briefly of her properties, firſt and chiefly a liberall man is ready to reward honeſty, his friends alliance, and ſuch are neare him, to ſuccour orphanes, widowes, beſtowe poore maidens in marriage, and raiſe vp foundations, and mend decayed ſtructures, for the good of poſteritie, & is ſtill occupied in ſuch memorable works: and he is onely a franke man, that diſtributeth his ſubſtance meaſurably, and where it is fit, and muſt conſider to whom he ſhould giue, that is, to the needie; how much? according to his owne abilitie, and the others neceſſitie: and when? in ſeaſon and in due time, for liberalitie reſteth not onely in the quantitie of the thing giuen, but in the naturall diſpoſition of the giuer. And this is one of the chiefe ſpecies of Iuſtice, to follow the worthines of the perſon in conſidering his good parts: for if gifts followe not *Vertue*, it is a great diſparagement to her followers: nothing is liberall but that which is iuſt, which is the ground of all; for Iuſtice is euery Vertue, if her ſhoulders be bowed downe with want, to be raiſed vp againe with gifts: for there is no Vertue, but too much miſerie deſtroyeth: In ſo much that if a man be as prudent as *Cato*, as iuſt as *Manlyus*, as magnanimious as *Scipio*, and as temperate as *Curius*, yet neuertheleſſe, if theſe vertues bee not eftſoones cheriſhed by beneuolence, they will ſoone faint, growe feeble, and be daunted. *Tolle gloriæ cupiditatem, & omne ſtudium virtutis extingues*, ſaith one. Take away the deſire of glorie, and all ſtudie of *Vertue* is vtterly extinct: for true it is, that no man eyther for his priuate good, or common profit, will apply the minde to any

Liberalitie is the artires, vaines, and ſinewes of learning, and the worlds Paragon.

A liberall man is a generall good man.

Oſor. lib. 1.

any Vertue, vnleſſe he be held vp and comforted in aduerſitie, or rauiſhed with an immortall hope, becauſe the faculties of the minde are wholly ſtudious to holde vp his poore dying life. Againe, who would bend himſelfe to Art, Science, Facultie, or any kinde of learning, if there were not ſome glory? for what moueth the Lawier to beate his wits on *Littletons* Maximes? or to be ſo earneſt to finde out the differences of cauſes, to bring them to a head, but glory? the Diuine to ſtudie the myſteries of Gods wonders? or the Phiſition to diue into the ſecrets of nature, if they aymed not at preferment? To conclude, honour nouriſheth Art, and for the regard of dignitie, do learned men ſtriue to exceede in facultie; ſo that aduancement is the mother of *Vertues Common-wealth*; yet neuertheleſſe is it not ſo tyed within the limits of a circle, to keepe there and goe no further, I meane in reſpecting ſimply the vertues of the *Donee*, as to reward *Vertue*, and nothing but *Vertue*; for the vicious being in want, muſt bee likewiſe cheriſhed, though not for his owne ſake (hauing nothing in him of worth, yet becauſe he is a Chriſtian brother) & therfore the Apoſtle willeth vs to do good to all, but eſpecially to the vertuous.

Honos alit artes.

So that a franke minde doth as well march before and leade the way to *Vertue*, as nouriſh her in whom ſhe is firſt ſet. The ſubſtance of a rich man is not ſo to be ſhut vp that liberalitie cannot open it, nor ſo vnlocked to lye abroad for euery body, but a meaſure to be kept, which muſt bee referred to abilitie: for as it is not the part of a liberall man to be too pinching and niggardly, as to with-hold from good durie, ſo is he prodigall that ſpendeth his faculties vpon flagitious and vile perſons, or

Entiſignatiõs of Vertue to be cheriſhed.

or vpon bad and leaud courſes, but onely where there is a ſigne of *Vertue* preſent, or an introduction to a future honeſtie: for the imployment of money is not honeſt, vnleſſe it be to ſome good end; neither is he a wiſe man that is ſo foole-large in diſtributing his goods, to waſte his patrimonie, eſpecially vpon ſuch vaine things whereof a ſhort memorie or none at all doth remaine, neceſſitie not prouoking, nor ſhewe of honeſtie inducing: ſuch vnaduaned miſpence bringeth nought but ignominie and ſhame: for what credit is it for a man to laſh out his mony in feaſts, playes, huntings, hawkings, and ſuch vaine ſports that ſoone vaniſh? It is the greateſt folly that may bee, that the thing that a man doth which is honeſt, to endeuour it may no longer be done: for as a wiſe man omitteth not to do good at all times, ſo hee vſeth the matter with ſuch moderation, that he keepeth a ſtore by him to helpe with when occaſion is offered.

How infamous among writers is *Comodus*, *Nero*, *Caligula*, *Heliogabalus*, and other like monſters, which exhauſted and deuoured infinite treaſures in banquets, brothel-houſes, and ſuch abhominations, was this liberalitie? ſhal they not ſuffer reproach to the worlds end? and ſhall not all prodigall ſpend-thrifts, that waſtfully conſume their wealth, be partakers of the like ſhame? Surely yes, when they are not transferred with the rule of meaſure, to doo that which they may continue to do, and ſith they haue meanes to do good, to raiſe vp a happie memorie by dedicating theyr beneuolence to poſteritie: and this was the cauſe our auntients ſet forth the picture of a Gentleman with his hands open, to ſignifie that liberalitie was the honour of a Gentleman,

Prodigalitie is a raging fire.

and that to giue was alwayes heroicall.

Now what aduantage then hath a rich man, that by rewards may purchaſe immortalitie, and outſtrip the furie of Vice with good workes? if ſo be hee abandon vaine glory, and do that he doeth with ſinceritie.

From a good man, gifts paſſe with a free donation, not looking backe for requitall, nor blowing the trump when he giueth almes: yet can wee not ſay, but gratitude as a hand-maide, is euer attendant; for though a poore man cannot acquite againe in meaſure, yet is he forced, will hee, nill hee, to confeſſe a debt beyond meaſure; for a good mind doth alwayes remunerate a good turne.

Ennius, *Benefacta male locata, malefacta arbitro.*

Good deeds miſplaced, become euill deeds.

So that it is a great decay of *Vertue*, when the merits of the vertuous are careleſly ouer-paſſed, for when men are ledde by paſſion, not by reaſon, many worthy ſpirits run out their liues vnprofitably, conſume their daies in condolement, and repent the time ſpent in ſcience, when they might haue gotten ſome adulterous trade. Now I ſay when *Vertue* doth knocke at the doore of liberalitie, and can haue no entrance, no maruell though ſhe be frozen with colde, & goe a begging from doore to doore: but the iniquitie of the time hatcheth many euils in aduancing where *Vertue* doth not merit, in raiſing vp ſuch as are voyd of all good parts. Now whē notable imploymens are vnworthily beſtowed, and giuen by corruptiō, the power of *Vertue* muſt needs be weakened and growe colde, and be feeble as the Orator ſaith;

Malè

Malè enim ſe res habet, cum quod virtute effici debet, id tentatur pecunia. The matter (ſaith he) cannot goe well, when the ſame that ſhould be wrought by *Vertue*, is accompliſhed by money: this ouerturneth all, for no man will willingly embrace her, if ſhee bring no aduancement: ſo that in this there lyeth a two-folde miſchiefe, one in the diſcouraging of learning, the other in the corruption, for he that buyeth an office muſt needs ſell it againe, and by extortion wring the conſcience with iniuſtice: and therefore *Cato* would that no olde officer ſhould be remoued till he dye, or for ſome notable crime. For (ſaith hee) new officers are as hungrie flyes, that neuer leaue ſucking till their bellies be full, whereas the old ones being ful before, ſucke more faintly, ſo that the oftner they are chaunged, the more do they gnawe and ſting the Common-wealth: and yet what is more common then buying and ſelling of offices? for there is almoſt now a daies, no office, but is bought, ſold, & offered to him that wil giue moſt, as a banker out ſelles his goods: for if he can but nickhornnize his name in ſome ordinary *fac ſimile*, he may ſtep vp to dignitie: *Nã genus & formã Regina pecunia donat*, though he want all good properties & intelligible parts. If a hungry flye, a ſmatterer, either for enuy of the partie that is already poſſeſt of ſome office, or to ſatiſfie his deſire of priuate gaine, (for by this it ſhalbe beſt knowne) do ſeeke vniuſtly to aſpire by crowding and wreſting the other out, & therein labour, *Omnibus nervis*, by direct and indirect means, it may wel be thought he hath opened the gate of his cõſciẽce, to corrupt & falſe dealing. And therfore if famã be not lawfully called, it is a point of wiſdom to ſtay & haue an vnworthy opiniõ of himſelfe, & be pacified with his

Offic. lib. 2.

Officers ſought for with greedineſſe.

Hor. ad num.

Hungry flyes bloudſuckers.

preſent ſtate, vntill the vacancie of a place ſhall importune him to make ſute.

But it often otherwiſe commeth to paſſe, that money and countenance can promote men of no deſert to preferment: for inſtance, one whoſe braine is all mudde, that neuer put his aſſe-head into the Academie, little wit, and leſſe honeſtie, may notwithſtanding climbe vp to office, and be highly ſeated, ſo that he ſing ſweetely with *Menalcas*: *Aurea mala decem miſi cras altera mittam.* *Eglo. 3.*

And a baſe ſtigmaticall Thraſo, *Fex populi*, the ſcum and dregges of the people, that hath no commendable qualitie, as meanes to inſinuate into fauour, but garrulous pratling, vnworthy chaſte eares: yet ſhall he want no countenance, if ſo be he can but *Ars adulandi*, to feed the flambe of wickedneſſe, with the fuell of ſinfull fopperie.

Vice rides on horſebacke, when Vertue is faine to trot on footbacke.

And thus ſhall Vice be animated and borne out, be it neuer ſo brutiſh and vnciuill, and be hugd in the boſome of charitie, when a man honeſt, if poore, ſhall bee ſcarce knowne of his neighbours, much leſſe haue any meaſurable allowance. O pittifull caſe when Vice ſhall be exalted, wickedneſſe loued, and godlineſſe hated! Hence it is ſo many daungers ariſe, when the meede of *Vertue* is ingratitude, and ſo many good wits iniured in the iuſtice of their merit, guld by ſycophants and flatterers, are not onely heereby diſtracted in their ſtudies, and diſmayed to proceed, but which is worſe, ſo great diſcontentment breed, that they often proue diſloyall, reuolt from obedience, and eyther fall into diſhoneſt ſhifts at home, or bad atchieuements abroad: thruſting their weapons into the bowels of their mothers, eyther by

by open practiſes, or ſecret conſpiracies. When with bribery and collatorall practiſes, men of no gifts leape vp to preferment; & though they be neuer ſo weake and ſimple in iudgement, yet wil dare (being thus lifted vp) to cenſure euery man, as they were not meanly ſighted in the deepeſt things, and by a malicious rage are readie to controwle others doings, whē to back their carping tongues, put on a ſuperficiall habit of learning, whereas if they be nearly toucht, they appeare nothing elſe but emptie bagges, ſtuft with vain-glory, *Nomine gramatice re Barbari*, & ſeeke what they can to barre the vertuous of their iuſt reward, and darken their good names with ſcandalles, that the memorie of their labours may die. Thus when good deſerts are neglected, liberalitie forgotten, and the bad countenanced, the common ſtate is in great hazard: but this is that iron age *Ouid* ſpeakes of, wherein *Vertue* ſhould finde cold comfort, and paſſe from doore to doore vnregarded: which preſcience of the Poet was neuer more verified thē in theſe laſt times: for neuer was this ſweet harmony of nature, the eye of world, the miſtris of reaſon, of leſſe price amongſt men then now, for ſome are puft vp with pride & violence, that they had rather burye their coyne with *Euclio* in *Plautus*, then impart a myte for the incouragement of laudable Sciences: in ſo much as this colde deuotion, cauſeth many to leaue trading for ſo excellent a Iewell.

The ignorant is ſelfe-wiſe.

Fœnea ætas.

And not only Couetouſneſſe is an obſtacle and let therevnto: but Pride, Pride, diuelliſh Pride, is crept into all ſtates, euery man is fallen in loue with himſelfe, either of his perſon or apparell, his quallities are ſo excellent in his owne eye, a poore mans wife will be as

trim as a gentlewoman, and euery one ſtudious to deck themſelues in brauerie, when their manners are out of all good order: like the Muſition that is very carefull to ſet his ſtrings in tune, and let his manners be ſtill out of order, the minde is ſet vpon faſhions, fangles, & gawiſh cloathes, now one, and then an other, neuer content long with modeſt and ſober attire, it is too meane, too baſe, too beggerly: for now he or ſhe that can put themſelues into a monſtrous faſhion, a ſingular habit, and be ſtraungely dreſt vp, are in theyr owne opinion very gallant, but in the iudgement of wiſe men they are but a blowne bladder, painted ouer with many colours, ſtuft full of pride and enuie: the brauerie without, ſheweth the arrogancie within; for as there is no fire without ſmoake, nor no viſible griefe, but an inward feſtering, ſo in whom ſo euer ſuch badges of vanitie appeares, it is a ſure token there is a ſtinking puddle of vain glory within. Some iuggle theyr lands into gay apparell, and clap it vp in a ſmall roome, that contained a great circuite, and holde it a point of pollicie, to put their lands into two or three truncks of new cloathes, that wearing their lands on their backs, they may ſee that no ſtrip nor waſt be done by their tenants: but when they would Iuggle backward their cloaths into lands againe, alas and weladay they are ſo thredbare & out at th'elbows, that they will not match the former value, and ſo is dubd Sir *Iohn Hadland*, a knight of pennyleſſe bench. Thus to make Idolls of their carkaſſes for a while, begger themſelues for euer. And many ſuch baſe peſants that haue witleſſe wealth, or wealth without wit, are puft vp with ſuch preſuming thoughts, as they ambitiouſly aime to tricke vp themſelues in coſtly ſuites, and couet to match, nay to exceed men of good worth and place: but this is deſti-

Pride as brief in England, as euer it was in Sodome.

ned

ned to ſuch high mindes, that when they are crept vp to the toppe of ſuch brauerie, they often fall to great ſhame, being the firſt ſteppe to the downe-fall of beggerie: but howſoeuer they incroach into vaine-glorious tytles, yet wiſe men meaſure all eſtates by their vertues, not by pompe and outward brauery, and deſpiſe not him whome birth, time, place, or office, maketh worthie of ſuch coſtly ornaments, but holde it lawfull and commendable to fit their degrees in apparrell, anſwerable to their callings: but if we ſhould enter into the intollerable abuſe of Pride, wee might paint out ſome that are dying theyr faces with painting, to be more louely and amiable, and ſtretch their wits aboue *Ela* to be the originall of ſome new toye: but who is ſo fooliſh to count them the fairer for that? but rather the fowler: for that face that is ſlubbred & ſtarched with ſo many ointments & dregs, is more liker a ſore & ſcurffe, then a naturall face: God hath giuen the face, and thou defileſt it with myre & dirt; wouldſt thou be faire, to be more amiable? why, ſilence, ſobrietie, chaſtity, are beautifull ornaments, and richer then any orient pearle, and with wiſe men more ineſtimable: but indeede if thou wouldeſt intice the eyes of them that behold thee, nouriſh luſt in young men, and drawe them after thee, then this is the way: but in my opinion, it is impoſſible for thee to get a good & vertuous husband with whō thou maiſt liue quietly & wel, by ſmering thy viſage: for whē he ſeeth that thy face was but floriſht ouer, he ſhall finde thee a deceitfull crocodile, and ſo loathe and hate thee more afterward, then euer he loued thee before.

Painted faces abhominable.

Now what are theſe thus patcht vp by their owne workmanſhip, but the leaſt part of thēſelues: they cānot be cōtent to be as God made them, but as though they were:

were hudled vp in haſte, and ſent into the world not fully finiſhed: and to this end ſerue their drugs, balmes, oyntments, paintings, *Lac virginis, & certere quid non?* to mend the leaſt mote amiſſe: fye vpō theſe frownſing Irons, poking ſtickes, perriwigs, embroided fore-tops, &c. which are all an euident token of that filthy kennell of mudde wherwith they are poſſeſt: for what is all this but to impeach the Creator, and diſable the all omnipotent workemanſhip of nature? for when they haue done what they can, they paint but a muddy wall, and ſet a gloſſe vpon a counterfeit: for though they ſhould bathe themſelues in milke euery day, as *Cleopatra*, yet will they crye out with *Ouid, Iam meos vultus Ruga ſemilis erat.*

The diuell the inuenter of ſtarch, poking ſtickes, &c.

And ouertaken with time, the viſage will bee wrinckled, rugged, and hard-fauoured, and the whole body crooked, infirme, weake, and bent downeward, and force them, mauger their heads, to behold theyr graues, where vnder a clod, they and theyr gay cloutes muſt bee buried; the remembrance whereof ſhould make them vaile their plumes, and turne pride to humilitie: but the abundance they wallow in, like Epicures, drowne the minde in ſenſualitie, choake vp the vnderſtanding, and keepes it backe from the contemplation of future happineſſe. And notwithſtanding they are ſo rich and ſumptuouſly arrayed, and carrie ſo much golde about theyr neckes, and ſo hung with coſtly Iewels, yet will denie to giue a halfe-penny to them that haue neede: ô ſtonie heart! that can ſuffer the poore to be in want, yea dye for hunger, and thou ſtuft ful of delicates, cloathed in ſilkes and fine garments, and let them lye naked in the ſtreetes: or if the extreame neceſſitie

Cold charitie now a dayes.

neceſſitie of ſome poore *Lazarus* moue compunction, to giue an almes, it muſt be done in the eie of the world, and ſet downe in capitall Letters, and commended to poſteritie, as a worke of eternal memorie. In like maner if we deſcend lower, we ſhall ſee Pride ruffle in baſe Ruſtickes, for euery one wil be in the faſhion, howſoeuer they come by it; the ſeruant cannot be knowne from the Maiſter, the maide from the Miſtris, nor ſcarce any mans eſtate diſtinguiſht by his apparell; but euery ſlouenly ſeruingman, and greaſie ſcrape-trencher will exceede the boundes of his calling, and creepe into acquaintance with veluet, ſattin, and ſuch coſtly ſtuffe, too high Iwiſſe for their lowe eſtate, and laie all they can rap and rend on their backes, in ſwaggering and vaine apparel, to ſeeme a clout of lowſie gentilitie, that prouing bankerouts in youth, are faine to weare ragges in age. And euery Countrey-wench that hath but foure nobles a yeare and ſhiftes, muſt be trimly trickt vp like mayde Marryan in a Morrice daunce, and her ruffes ſet aboue the common ſize, and bee in the faſhion, though ſhe get it with ſhiftes; but the ſhifts that makes her laugh, ſendes her often home by weeping croſſe.

Euery baſe Tapſter or Oaſtler, will be as fine as a Gentleman.

But it is vndoubtedly true, that ſuch as are ſo curious, to dight vp themſelues in quaint attire, forget to adorne the minde with humilitie, modeſtie, ſhamefaſtneſſe, and ſuche feminine vertues as becommeth theyr ſexe, and vtterly omit to decke the ſoule with the ſparkeling Iemmes of ſober-beſeeming qualities. Conſider what you are, and whereto you muſt, a painted poſt doth but deceiue the eye, and a painted bodie the ſoule. Is there a new faſhiō come out? be thou then the

first to put it downe, follow not the guise of the world, but seeke for those virgine vertues that will make you liue admired, as a wise and sober matron; for the vanitie of apparell shewes the lightnesse of the heart, and the very badge of inconstancie, whē many female serpents lye in waite to deceiue young wits with traines of loue, and set out their gay bodies to sight, as pleasing obiects to intrap the soule, that tender youth may make annatomie of miserie by their owne woes.

A faire whore is a sweet poyson, and her loue like a false fire soone out.

A beautifull strumpet is an Adamant that drawes, a Panther that allures, and of the nature of quicke-siluer: for as this mettall doth mingle it selfe with gold where-soeuer they meete: so they respect nothing in a man but money, and on that set their loue, and prize wealth before any internall *Vertue*. For as they are a painted continent of flatterie, the Image of inconstancie, and the cabanet of euill: so the habitation of such scorpions, is likened to hell, *Noctes atque dies patet atri Ianua ditis*, night and day the gates stand open to receiue all commers, and by their sweete words and loose maners, drawe soules to *Gehenna*. These iette with heads aloft, hung with rich abilliments, costly Iewels, and braue attire, when fetters for their feet, and manacles for their hands, were more seemlier for such shameleſſe Curtizans.

These are as baites to take men, as hookes do fishes, and as *Hiena*, flattereth when shee meaneth to kill, and the Crocodile weepe when she pretends murder: so do they imbrace their louer with a dagger in his bosome, and feede him with sweete words, wanton toyes, till they bring him into fooles paradize: but when the storms of aduersitie begin to flow, their loue doth ebbe:

and

and whē my yong nouiſe his purſe is dried vp, the great ſhew of loue doth abate: And therfore theſe mermaids may be fitly compared to glorious flowers, that haue ſtinking ſmels, puft vp with pompe & lightneſſe, and cō-taine nothing within but deceit and treachery: in ſight louely & ſauerous: but in taſt moſt deadly & venimous.

O vaine mind! that buildſt thy reſt vpon ſinful ſport, and makeſt ſhipwracke of chaſtitie for gaine, as though there were no God, or at leaſt that he were idle and did not regard the action of men: ſhall they not one day they knowe not how ſoone, be conuented before his ſeat, and giue account for euery idle word? much more for pride, couetouſneſſe, whoredome, and ſuch like abhominable deeds: and being conuicted by their owne cōſcience, wil they not be danted at the woful ſentence, Goe ye curſed? &c. no doubt yes, their courage will quaile, & their pride abate: filthie ſports & ſweet ſinnes are ſhort and ſoone vade: but the guiltineſſe tarrieth ſtil behind, and clogs the ſoule to eternall deſtruction.

Againe, by riches is corrupted the Iudgement with partiallitie; for doth not the vaine world value a man by mony, by the outſide not the inſide, and iudge him rich if poſſeſt with ſome worldly honour? For let a poore man be neuer ſo honeſt, wiſe, temperate, and his minde neuer ſo beautifull, yet if his backe be poore, in want, need, and out of faſhion, and hath neither money nor friends, he ſhall haue *Tom Drums* entertainment: *Si nihil attuleris, ibis Home for as*, Why money is the ſinewes, the bloud, and ſoule of man, without which all is nothing be it neuer ſo excellent: for vnleſſe the purſe be well lynde with crownes, neither Science, cunning, Art, honeſtie, or any Vertue, is auaileable to aduance

to dignitie (without ſome mechanicall indeuour) for gold maketh a way to euery thing, yea and openeth the gates of hell as the Poet ſaith:

Omnis enim res,
Virtus, fama, decus, diuina, humanáque pulchris
Diuitijs parent: quas qui conſtruxerit, ille
Clarus erit, fortis, ſapiens, etiam & Rex:
Et quicquid volet, hoc veluti virtute paratum
Sperauit magnæ laudi fore.

Hor. in ſermon. li. 2.

So that a man hath all theſe properties in the vaine opinió of the world, if ſo be he be rich, but if poore, notwithſtanding he be ſtored with good vertues, yet is he not reputed as he is: hath he mony? yea: is he rich, and hath he great poſſeſſions? yea: why thē let him be honoured, and deemed vertuous, gratious, and what hee will, though in truth and veritie he be nor ſo nor ſo. Againe, is he beggerly, hath he no money nor meanes? why then let him packe and walke along, no penny, no *Pater noſter*: for hee is as one dead, among the liuing; though indeede properly this peremptorie ſentence ought not to be ſo applied; but rather to *Vertue*, and littrature, without which the bodie is dead, although it liue.

What cannot this humpiſh elemēt bring to paſſe? can it not couer a maſſe of ill humors? and cauſe the ſon to betray his owne Father? as a leaud fellow ſaid once, If my Father were a hangman, my mother a harlot, & my ſelf no better: yet if I haue mony, I am liked wel inough, and neuer toucht with their miſdeeds: ſo that there is

A true ſpeech of a Cannibal.

no vice that wealth doth not ſmother: a rich man as proud as *Tarquine*, as cruell as *Nero*, as doggiſh as *Tymon*, as couetous as *Dives*, and as fooliſh as *Lobellinus*, yet all theſe vices are hid with greatneſſe, and though counterfeit mettall, yet with a true ſtampe may currantly paſſe: but a poore man, in whom is great wiſedome, and many good parts, *Si res angusta domi*, if coyne be wanting, he is deſpiſed, reiected, and neuer vſed in exployting waightie matters: ſo that a man is neuer thought wiſe, learned, vnleſſe he be rich, and ſwim in the ſtreame of wealth: and though he ſpeake well, and to the purpoſe, yet is he neuer gracious, as the Poet ſaith, *Rara tenui facundia panno.* A poore mans ſpeech is ſeldome pleaſant, and wiſedome vnder a ragged coate ſeldome canonicall: which the Philoſopher wel found, when offring to preſſe into the preſence with his ſimple weedes, was ſhut out by a grim Cerberus, but ſhifting his cloathes, was admitted without repulſe: wherefore comming before the king, hee turned all his obeyſance vpon his owne cloathes, ſaying: I muſt honour them that honour me, for my cloutes brought that to paſſe which all my Philoſophie could neuer accompliſh. And thus is the rich beautie of the minde, meaſured by a beggers weede, and gay apparell preferred before a minde well qualified: ſo the rude opinion lookes at nothing but the outward picture, and magnifie an ignorant Aſſe, ſo he haue a gay coate, & ſet him on a high ſeate, where by ſilence he may ſeeme wiſe: for the wiſedome of a man ſaith *Salomon*, is knowne by his ſpeech. But as by knocking on a veſſell, the cracke (if any be) wil ſoone be ſeene, ſo if toucht with an argument, his crackt vnderſtanding will ſoone be manifeſt.

Satyr. 7.

Learning thruſt out by head & ſhoulders.

Simple men climbe to high places.

Great places are poſſeſt with men of weake iudgement, that haue no iotte of worthineſſe, but wealth and worldly fame, and can ſerue for no other vſe but for a Nomenclator to tell the clocke, call a ſpade, a ſpade, and recken vp the proper names of things: yet if trimly ſpunged vp in ſome formality (though he haue litle wit, and ſmall honeſtie) it is inough to raiſe him vp to ſome dignitie: but when ſuch an one is exalted into the imparatiue moode, how moodie his maiſterſhip is; ſo toade-ſwolne with pride and ambitiō, that he is ready to burſt in ſunder, & ſo rapt vp in conceit of his high place, that he vtterly forgets his firſt creation. Oh it is a world of ſport to heare how ſome ſuch clouting beetles rowle in their loblogicke, and intrinſicate into the maior of the matter, with ſuch hide-bound reaſons, that he makes a pittifull learned face, one ſpreads his armes, cleares his throate, as who ſhould ſay, attend, attend, for now hee ſpeakes, whoſe concluſions are vnanſwerable, but finding the propoſition too deepe for his ſhallow wit, ſuddenly ſtarts backe, and briefly huddles vp his headleſſe matter. An other ſhakes his emptie head, and diues into the bottome of his bottomleſſe braines, to finde ſome intricate and tedious circumſtance, into which when he is entered hee cannot finde a period and full reſt, ſo many Tautokogies and itterations come into the way, that vnleſſe ſome *Ariadne* lend a threed to pull him out of *Dedalus* laborinth, hee muſt needs be loſt, or at leaſt-wiſe when he is gotten out, is ſo myred with his owne ſlyme, that he becommeth a ſcorne to wiſe men, in laying open his owne weakeneſſe: yet who more talkatiue, and readie to ſtop the mouthes of men able to ſpeake, then ſuch inſencible tatlers? for drunken fortune hath this

this opinio of it ſelfe, that looke whatſoeuer it ſpeaketh is authenticall, and droppeth frō the mouth like the Oracles of *Appollo*. There is nothing therefore ſo holy, ſo pure, ſo honeſt, ſo chaſte, but money will corrupt, violate, and batter downe: ſo that theſe emptie bottles, apiſh geſtures, and anticke faces, if wealthy, rich, & well monied, all groſſe imperfections are ouerſhadowed. So that whē men are ſotted in the allureměts of this life, & dedicate their whole labours to ſo wicked a ſaint, they ſoone looſe the vſe of their goods, & become partially affected: if paſſion rule, & not reaſon, all goes to wracke; for if either prodigallitie rule the purſe, whereby the mind is ſtrongly carried into temporarie ioy, or ſo gripple and couetous as to doo nothing but ſcrape in the dunghill of this world, why theſe extreames doo ſo vrge the opinion, that they headlong run at randome into all licentious and looſe liuing, in ſo much as they do not perceiue to what ende they are aduanced aboue other men, and made ſo rich among a company of beggers.

Many there be (the more is the pittie) that although God hath abundantly multiplyed his bleſſings vpon them, that they cannot iuſtly ſay they want any worldly thing, yet bee they ſo neere to holde faſt that which they haue, that they doo as it were, ſingle themſelues from all common duties, and lay aſide that regarde of the publique good, which theyr conſcience and priuate abilitie doth inſtantly tye them vnto; let vs note them a little, who will ſooner ſhift and wrangle off honeſt duties then they? will they not brabble and ſophiſticate for verye ſmall payments? and will they not wreſt and winde lawes

Hard-hearted Chriſtians.

to

to their owne ſence, if they may ſaue but a penny? and beare the repulſe of ſuperiour rebukes, thē to part with ought ſhall contradict their froward nature: is this the dutie of good ſubiects? do theſe ſeeke the peace of the ſtate? doth not the Heathen man ſay: *Non ſolum nobis nati ſumus:* we are not borne for our ſelues alone, but for our countrey alſo: ſhall Chriſtians be worſer then Pagans? Let this great dutie therefore be conſidered, ſeeing thou haſt ſtore, with-hold nothing that is due: is not hee a caytiffe that will ſee his mother dye for hunger, and he hath bread to relieue her if he would? why, the Common-wealth is thy mother, euery poore Chriſtian is thy brother, wilt thou ſee them famiſht before thy face and not ſuccour them, hauing inough? Thou haſt thy wealth to that end, if thou couldeſt ſee it, and vſe it aright. Neuertheleſſe, we ſee how men of good place and reckening, will hide themſelues in corners, liue priuately, onely to keepe their purſes, that they may be lyable to no impoſition, and crowde into Cities, Boroughs, and priuiledge places, or like nonreſidents, rowle vp and downe from one lodging to an other, to the intent that being vncertaine where to be had, their ſtates may be vnknowne, and by this meanes both ouerthrowe hoſpitalitie, defraude the Queene and Common-wealth of neceſſarie duties, and depopulate the countrey. Is it not a token of a couetous minde, that men of good poſſeſſions and faire liuings, ſhould breake vp houſe, and ſoiourne onely with one or two ſeruants, that they may hoorde vp theyr rents, when they are ſufficientlye able to keepe a good houſe themſelues? ſurely it is a ſigne of a baſe condition.

The Citie is extreamly peſtered with Inmates and Idle families, when ỹ Countrey lies waſte & vnpeopled.

Further-

Furthermore, many wealthy Yeomen, & rich Farmers that are riſen vp to goods inough, doo tread the ſame path. For wheras erſt when they dwelt vpon their owne, they kept good houſes, and were no ſmall ſtay to the places where they liued, are eyther couetous of ſome vaine-glorious title of gentilitie, or otherwiſe ſo miſerly greedie of wealth, (for one of the two I know not which) thruſt themſelues in like maner, into Cities, Corporations, and Liberties; and yet holde theyr Farmes ſtill in their owne occupying: for they haue ſuch long armes, that they claſpe many great liuings. And alſo lying vpon the aduantage, take Farmes ouer their neighbours heads, ten yeares before their Leaſes be expired: And what do they with theſe plurified liuings? but place ſhepheards, heards, vnderlings, and ſuch thred-bare tenants in their ſtockes, and that at ſuch vnreaſonable rents too, that the poore ſnakes that dwell vnder them are driuen to weake ſhifts, to fare hardly, liue barely, moyle and toyle the whole yeare to ſcrape vp theyr rent, not ſauing at the yeares ende for all theyr paines, ſcarce the price of an old Friſe Ierkin: for theyr Lorde knowes better then they what profit will ariſe, and how euery thing will fall out: and if hee thriue vnder him, then doth hee ſtretch and tacke it to the vttermoſt, till at laſt hee bring the whole gaine into his owne bagge; and ſo by this means can hardly beare ordinarie charges, much leſſe doo workes of ſuperrerogation, being kept downe ſo cruelly by their greedie Land-lords.

Now theſe haue not onely theyr meanes brought in vnto them by the ſweat of poore mens browes, and ſleepe in peace and ſecuritie when others watch and labour (a great bleſſing, if rightly weighed) but will

cloſely and cunningly ſeeke to ſhift off all duties by withdrawing them into odde corners. Oh that men of ſuch abilitie ſhould haue ſuch Iron ruſtie hearts, to hide their heads, ſhut their hands, and whip deuotion from their doores! doo they not ſeeke to ſubuert and weaken the ſtate as much as they can, by with-holding that part of dutie required by the lawe of nature? but the greedineſſe of gaine cauſeth vnrelenting hearts, for one would poſſeſſe all alone.

O how are men deceiued in their owne eſtate, that being rich, are yet euer poore, becauſe opinion is neuer ſatisfied: whereas if we onely reſpect nature, no man can be poore, *Natura enim vt ait Philoſo. paucis minimiſq; contenta nature*, is content with neceſſitie. But to bring all this to a head, though ſome bee carried with the ſtreame of pride, ſome with the flouds of deſire, ſome prodigall, ſome pinching; and though the couetous man gape for more, more, and like hell mouth, neuer ſatisfied, yet will they hide theyr plough-ſores vnder the carpet of liberalitie, as now and then to giue an almes againſt a good time (as they call it) to beate downe a hard opinion, intimating thereby to bee good free-hearted men, when all the yeare beſide, they ſcrape and clawe it from other by the exceſſiue prices of theyr badde commodities, and by pinching them with many vncharitable gripes, and yet will they hide theyr want of loue vnder *Vertue* and Religion: and why ſo? becauſe it carrieth a generall good liking of all men: for although many haue no religion at all, nor one ſparke of a vertuous man, yet for all this wil they ſeeme to loue and embrace it intirely, becauſe of the vnſpotted ſimplicitie they ſee in the

true

true profeſſors thereof: and that chiefly, becauſe this outward ſhewe is ſome meanes to aſſwage the heate of ſharp reprehenſions; and that vnder colour of this, they may liue in ſome good report of the common ſort: for if they ſhould not hide the malice within, with a ſhewe of holineſſe without, but permit the rebellion to ruſh forth, they would be hatefull to others, and diſquiet theyr owne peace: to hold friendſhip therfore with the world, it is expedient for them to be hypocrites and deceiuers, and therefore will they performe many Chriſtian duties, and communicate with the Saints, yea and crowde to the Church doore of true deuotion, and both pray and vſe good exerciſes in their families, frequent Sermons, yea and ride and goe ſix or ſeuen miles to heare a good Preacher: are not theſe good things, and the very properties of a true Chriſtian? yes verily: but all this is but done in pollicie to mocke the world: how know you that? why looke into their courſe of life; if any vaine opportunitie be offred, wil they not follow it? if the wicked call to goe, will they not run? will they not dice, carde, ſweare, ſwagger, and be drunke? are they not vſurers, extortioners, proud perſons, and ſo cold in charitie, that no Chriſtian dutie can heat their loue? ſo it is an eaſie thing to ſee their hypocriſie, if a man but caſt his ſight vpon their conuerſation. Cunning deceiuers.

And in like manner, many at the end of the yeare (as a charitable worke) will keepe open houſe, and ſet opē their gates, for al the rake-hels & looſe vagabounds in a countrey, and fill idle bellies with their fleſh-pots, when the poore, blind, lame, and ſicke, are faine to lye in the depth of miſerie, without comfort, helpe, or ſuccour: and to what ende is this great ſuperfluitie?

forsoothe, to reioyce for the blessed feast of Christmas: Indeede this feaste dooth bring great cause of ioy, for that beeing all lost in *Adam*, and heires of damnation, are neuertheleſſe by the comming of the *Messias*, the ſonne of God, who tooke on him our fleſh at this time of the yeare, to vndergoe the wrath of his father due to vs, redeemed vs from hell, and made vs inheritors of heauen: here is cause of ioy, what a happie memorie is this? how ought this feast to be celebrated in magnifying the Almightie, and lauding his name for so great a benefite? but what a commemoration is here? when they turne true ioy into carnall iollitie: doth this true ioy stand in eating, drinking, rioting, feasting, mumming, masking, dauncing, dicing, carding, and such like, that taste wholly of Heathens superstition? is God honoured by this? nay rather is hee not more dishonoured at that time of the yeare, then all the yeare beside? So that a counterfeit ioy is set vp in stead thereof, meditation and mercifull workes are pulled downe, and Epicurisme set vp, which doth vsurpe and imperiously beare rule ouer all holy desires: for in this is theyr deuotion, in vnlawfull and sinfull pleasures, to gurmandize and waste in excesse the good blessings of GOD; and these men will not sticke to lash out a whole masse of money, in dedicating feastes to diuell *Bacchus*, and maintaine Playes in theyr houses, as filthy as the *Lupercalia* in *Rome*, spend whole nights and dayes in reuelling, and toaste themselues by theyr great fires, and as the Poet sayeth, *Regifico luxu paratæ epulæ*, haue their Tables furnished at exceeding and princely charges, to stuffe the guts and feede the belley, and wish with *Polmixe*, that they had

The false vse of true ioy.

Virg.

had throates as long as Cranes, ſo that they might taſte their ſweets with more leiſure: In ſo much that by this vnreaſonable exceſſe and gluttony, in a fewe daies waſt out that riotouſly, that would relieue many poore people if meaſurably beſtowed. Thus I ſaye like Epicures they conſecrate the memorie of this bleſſed feaſt, with ſuch a ioy, as ſauours altogether of the droſſe and ſlime of the earth: and this is libefalitie forſooth, charitie, and Chriſtian loue, when it is but prodigallitie, vainglory, and hypocriſie.

Moreouer, although they be too too ſlacke in honeſt duties, yet will they ſcotch at no charge may bring pleaſure, or holde vp ſome vaine-glorious memorie, as in building great houſes, to be chriſtned by their names; when many of them are but as *Abſolons* pillar, a monument of folly, a ſpectacle of vanitie, and a prey of time, many chimnies, little ſmoake: large roomes, wherein a man may walke and chawe his melancholy for want of other repaſt, and neuer be put to the charges to buye a tooth-picker. And to what ende is this great building and cunning Architect? but to ſtand in the gaze of the world, and make the paſſenger cry out with admiration,

O domus antiqua heu quam diſpari dominari Domino! *Ennius.*

O gallant houſe, full well do I ſee,
How vnlike a Lord hath lordſhip on thee.

Indeed here is the two-folde benefit it yeelds, not only in ſetting many poore labouring men a worke, but alſo a Princely edifiſe and ſtately building, is a great honour to a kingdome. But ſuch are worthie blame that

ouerthrowe their ſtate by building, not being able to vſe one roome well of thoſe many they build: for if a man of reaſonable wealth fall into this humour of building gay houſes, if he did ſmall good before, is now vterly vnable to do any at al, his new foundation hath eaten vp all his olde meanes: this is the ſimple pollicie of ſome men that loue to begger themſelues to pleaſe the eye. Againe, how prouident men are to graft their childrē into great ſtocks, that may not eaſily be ſtriken with the thunder-claps of aduerſitie, & though the ſtocke be neuer ſo rotten, infected, & blaſted with Vice, yet if rich and mightie, it is inough: and ſurely this Ethicall pollicie were highly to be aduanced, if ſo be that our continuing Citie were here: but ſeeing all things are fraile, momentaine, ſhort and tranſitorie, that we cannot certainly number to morrow among the dayes of our life, what a meere madneſſe is this, to be ſo in loue with the flattering ſmiles of this life? and ſo myred in the dunghill of pleaſures, as to doate ſo much vpon it: for verily men ſeeke their owne danger, whē they make the thing that is indifferent, to be vnlawfull: do they not with *Orpheus* catch the ayre? ſeeke the ſhadow, & looſe the ſubſtance? win earth, and looſe heauen.

Yet theſe aboriginies, earth-bred wormes, with high lookes, and inſolent bragges, will ſtand vpō termes of gentilitie, and deriue their pedigree euen from *Cadwallader*, the laſt king of the Britons, whē in ſadnes they are not ſo much as ſprinkled with one true drop of gentle bloud, neither one propertie of a Gentleman, vnleſſe it ſhould only ſtand in wealth & great poſſeſſions, which is contrary to our former aſſertion: for if true gentrie be a mind excellently deckt with rare vertues, not only

by

by propagation of nature, but by integritie of qualities; not in beautie, but in *Vertue*; not in riches, but in honor; not in pride, but in comelineſſe; not in coſtly and curious diet, but feeding the hungry, and cloathing the naked; not in ſumptuous building, ioyning houſe to land, kin to kin (with reſpectiue marriages) but onely in the true poſſeſſion of *Vertue*: then albeit a man wallow in wealth, liue in pleaſure, fare daintie, goe princely, hung with pearle, ſweetly perfumed, hawkes, horſes, hounds, and in a word, haue whatſoeuer pomp & glorie his hart can wiſh, or the world affoord: yet if he be not noble in Vertues, but ignoble in vices, and haue not thoſe good parts that carry a vnion of good mens praiſes, he is but *pirat & latro*, a theefe and a robber; and all his rich paintings & goodly buildings, are but monuments of ſhame and baſeneſſe. Is not *Vertue* then more honorable then riches? doth it not raiſe a man to immortalitie? & doth not riches ouerthrow his happineſſe, if not duly ouerwatcht with *Temperance*? and if ſo be a rich man looke narrowly into his ſtate, and caſt vp his accounts well, he ſhall finde himſelfe a very bankerout, and to owe more then he is worth: for why hath hee more plentie of baſtardly riches then other men, but that hee is a bayliffe, ſteward, & Feoffee in truſt, to diſpoſe & lay out in almes and charitable workes? Now then if hee apply them to his owne vſe, what reckning can he make, or how wil he anſwer it at the great aſſiſes, when it ſhall be obiected by the king of glory, *When I was naked, you cloathed mee not: when I was hungry you fed me not? &c. Goe into euerlaſting fire, &c.* And therfore theſe great rich men of the world, haue obiects before their eyes, and are hemde in with poore on euery ſide: heere is one crying for bread, there an other for cloathes, the ſicke to bee viſited, the

Vertue more honourable then riches.

the lame and infirme to be comforted, the ſtraunger to be lodged, ſo that they cannot turne their eyes no way, but they haue motions to ſtirre vp charitie, and wofull clamors ſounding into their eares of want: and yet had diuers of them rather doo any thing then relieue theyr neceſſities, to giue tenne pound for a Hawke, then ten pence to cloathe the naked. The Rauen forſakes her young ones aſſoone as they are hatcht, becauſe ſeeing them of an other hew, thinkes them of an other kind: ſo in like maner ſome rich men looke aloft, ſnuffe & fume at their poore brethren, and caſt off all deuoſion & brotherly loue, becauſe ſeeing them humbled and brought lowe in the world, iudge them vtterly vnhappie, when verily they are not only of one ſelfe-ſame iſſue & parent, but alſo more acceptable to God in their baſe eſtate, thē they in all their royaltie.

Cold charitie in theſe daies, among many myſers.

Is it not lamentable, to ſee a number of poore winterſtarued people lye pining in miſerie, which might bee relieued, if it were but with the ſurpluſage of their vaine expences, and comforted with that, which they waſtfully conſume? For do but view theſe kinde of men, and you ſhall ſee they will ſpare for no coſt to build faire houſes (as I ſaid before) though they impoueriſh themſelues for euer: galleries, bowling-allies, walkes, and whatſoeuer may bring delight; to ride with great retinew to ſhew their pompe, and maintaine their quarrels, to feede idle bellies with their fleſh-pots, that are no ſooner vp but run to vaine ſports: but if a poore man be fallen into want, or an honeſt cauſe craue ſome reliefe, a penny is as hardly gotten from them, as fire out of a flint ſtone, or if it doth at laſt come, it is many times more for faſhion to ſhunne reproach, then for charitie

to

to the cauſe. But ſome perhaps will ſay, it is my owne, and may I not do with mine owne what I will? but tis neither ſo, nor ſo: for it is not thine, thou art put in truſt to laie it out, to helpe and ſuccour thy poore needy brother. Perhaps thou wilt ſay againe, I brought him not to beggery: did I lame him? did I vnparell him? or did I vnhouſe him? wherfore then ſhould I recompence him whom I neuer wronged? Are Bees bounde to gather honey for droanes? and muſt I keepe life in rattes and myce, and ſuch vermine as are bred by the infection of a plentious yeare? Indeed they are made poore, but tis becauſe thou art rich; that thereby thou mighteſt exerciſe thy loue, for there ſhall be poore alwayes to ſet charitie a worke: yet ſome are ſo farre from loue, as they fall into barbarous cruelty, that they had rather cut their throats, then cheriſh them with beneuolence: as it is recorded of a B. B. of *Conſtance*, that vnder colour of giuing almes, aſſembled all the poore in the countrey together, ſhut them vp in a barne, ſet fire to it, and burnt them vp together, counting it a worke meritorious: and no doubt for ſo doing, he was cannonized a ſaint by the impietie of Antichriſt.

If one of theſe Bacchanalls, deliuer to his ſteward a great ſumme of mony to lay out in domeſticke affaires, and he lauiſh it out in ryoting, drunkenneſſe, and leaud company, will not his maiſter pull his coate ouer his eares? brand him for a knaue, and turne him out at his gates? no doubt he would be as rigorous as ſo leaude a prancke ſhould deſerue: why then how do they thinke to eſcape? being bailiffes and ſtewards, to the Lorde of Lordes, who hath committed his treaſure to them, with a charge to laie it out in ſuch mercifull workes as

A note for belly-gods.

he hath appointed, and they runne with it to the market of vanities, and expend it in prodigall vſes. Surely it will bee a mad reckening when they ſhall come in with Item in Pheaſants, Patriges, Woodcockes, ſawſes, ſops, & delicates for the body, ſo much. Item in ſtrange faſhions, and new fangles for my backe, ſo much: vpon dogges ſo much: in vaine building ſo much, and ſuch like. I ſuppoſe this bill of Items will bee ſcarce pleaſing to theyr maiſter that hath put them in ſo great truſt.

Then ſeeing God hath made thee rich, and thy brother poore, be neuer the more puft vp with pride and diſdaine, but ſtudie how thou mayeſt diſcharge ſo great a reckning as thou haſt to make: think this with thy ſelf, he that made me rich, could hauemade me poore; it is in his bountie, not my deſeruing; I do but poſſeſſe that of which an other is owner, who can diſinherit me when he will: why then ſhould I bragge as if it were mine owne? and though my brother be poore, yet peraduenture he is richer to God then I; I ſee no difference betweene vs, we are both of one moulde, ſaue that I haue more chaffe and rubbiſh then hee, which is ſcattered with euery guſt of winde: ſo that if hee well conſider his ſtate, and expoſtulate with himſelfe in this manner, that loade of riches that is now ſo heauie, will be more eaſily borne.

The Poets faine, that *Plutus* the god of money is lame when he commeth, but hath wings ſwiftly to depart: ſignifying that as riches are long in getting, ſo they are ſuddealy loſt: and therefore a man ſhould be rich in charitie and poore in deſire, and impart the benefite to the needments and neceſſitie of other.

For

For as there is a diuine coherence between the members of the bodie, though they haue all a distinct and peculiar office, yet they all minister to the common societie: so in like manner we being members of that bodie, whereof Christ is the head, ought to bend our actiuitie for the health & welfare of the same, and to beare such a mutuall coniunction and simpathie, as feeling members, to open the bowels of compassion on such as are in want: and this onely is *Vertues Common-wealth.*

Neuertheless there be some well disposed and very forward to all good duties in saying, till it come to doing: but then they winch like a gald horse, ô they cannot away with charge: If my abilitie saith one would answere my willingnesse, I would do this and that, or if I had so much wealth, I would relieue the poore better, they should not goe emptie handed; or if I had so much wit, and such means, I would countenance good causes with the beautie of honor: and so do they vaunt of that they would do, and yet do not that they should do. I demaund what good doest thou with that little thou hast? thou art wise and politique, or at least thou thinkest so, how doest thou vse it? if thou art vnfaithfull in a litle, no doubt thou wouldest be so in a great deale: for as he is inconfident to whom mony is deliuered vpõ trust to paie to an other, & doth either keep it back all, or deliuer but halfe: so hee that hath much or litle & doth not dispose it as he oght, is not worthy to be trusted with more. Perhaps thou wilt say, such a mã is of great wealth and he doth litle good or none at all, why then should I that am of lesser value do any thing? this is no excuse for thee, nor cause of suspence, for thou art to looke to thy owne dutie, and not weaken thy owne charitie, by the negligence of other men.

An other wil boaſt of that litle he doth, and be the trumpe of his owne praiſe: ſaying, I giue thus much weekly to the poore, and do this and that good: but he is to examine himſelfe if it be according to his wealth and place or no, for otherwiſe an other man doth as much that is farre behind in ſubſtance, and with whom hee would bragge without meaſure, in comparatiue termes: but ſome thinke if they do a little good, though it be nothing in liew of their ſtate, or if they doo not a great deale of hurt by pilling, powling, ſtrife, factions, and ſuch like troubles, they haue done ſo much good, that God is bound to paie them ſomewhat back again. But according to the Poet,

Eſt quodam prodire tenus: ſi non datur vltra.

Hor.

Here could I enter in a field of matter
more then much:
But gheſſe that all is out of frame,
and long it hath bene ſuch.

Although it were better to be occupied in practiſing thoſe bookes alreadie written, then to write more, (this laſt age being ſo full, that it doth exceed all other): yet the neceſſitie of times, by reaſon of controuerſies, do prouoke the learned to ſpende their labours that way: and not only ſo, but in explaining the ſcriptures, and diſcourſing of Sciences, which worke is not only neceſſary, but commendable; whereby a generall good is brought in: this godly vſe of writing cannot be diſliked of any vertuous man.

No ende of making many bookes.

But foraſmuch, as ſome are diuerſly affected, they obſerue not this decorum before noted, but fall into vaine

vaine iangling, and ſo conceited of their owne wits, and haue ſo many crotchets in their heads, that they publiſh great volumes of nice and curious queſtions, ambiguities, & doubts, as many of the Aſſe-ſtronomers, that are very inquiſitiue to knowe if the world were created in the Spring or Autumne, the night before the day, and how *Moſes* could write credibly of the worlds creation, liuing ſo many yeares after; as though God could not as well tell him what was paſſed, as he did the Prophets what was to come, and ſuch deep ſecrets, as thogh God had called them to counſel. In like maner ſome are buſied in Natiuities, Deſtinies, Dreames, Palmeſtrie, and Phiſiognamie: in a word, who is able to expreſſe the fooliſh curioſitie of ſome men, that are neuer ſatisfied in theſe vaine & idle ſtudies, but ſpend whole yeares in ſearching after doubts and fallacies, and in the mean time ouerpaſſe thoſe things which he hath vouchſafed to reueale vnto vs, ſufficient for vs to know: *Noli altum ſapere*, it is no time well ſpent to ſoare ſo high in things ſhut vp from common vnderſtanding and reaſon, and chiefly ſeeing they are no ground of faith, nor meanes to edification.

Curious ſtarre gazers.

But by this, the Romaine marchant hath fetched in his greateſt gaine, I meane by falſe reuelations, and fond opinions, as Purgatorie, the Econimicall gouernment of the heauenly powers, the manſions and chambers in heauen, the degrees of Angels, and Archangels, Cherubins and Seraphins, and a thouſand other fond imaginations, foyſted in among them by their ſchoole dunces, which they falſely deriue from *Dioniſius Ariopagita*, one of the ſeuentie Diſciples: ſo that by theſe intricate fallacies, and ſubtill ſilogiſmes, wherewith they

The Pope looſeth nothing by this.

are maintained, many poore ſoules are inſnared, and caſt headlong into a laborinth of blinde ſuperſtition. This curioſitie therefore is a daungerous diſeaſe, and a ſore that muſt be healed, leaſt it feſter and run ouer the whole body.

Others there bee that haue ſuch a leaproſie of wit, that they to diſquiet and trouble the eſtate, ſeeke for innouation, and diſplant all good order eſtabliſhed, not onely thereby amazing the weake Chriſtians, but alſo alinating the hearts of many from their due obedience. Touching theſe that carpe at the preſent diſcipline, I will ſay little, onely this much by the way: that although many things may bee miſliked in a pollitique ſtate, & not ſeeme ſo preciſely good to them that looke a farre off with ſlight imagination: yet may be wel permitted and tollerated in pollicie, to keepe peace and quietneſſe: ſo be it the fundamentall properties ſtand faſt, which otherwiſe could not but bring much confuſion and diſorder: and therefore it is no ſure opinion (as the learned ſuppoſe) to goe about to change lawes, and breake downe diſcipline, which is alreadie eſtabliſhed, leaſt all comelineſſe and good order be therewith ouerthrowne.

Some do nought elſe but ſcrape the puddle of contentions, to finde matter to wrangle, though they haue no cauſe to carpe.

Epiſt. 18. li. 1.

Alter rixatur de lana ſæpe caprina:
propugnat nugis armatus.

And theſe are ſo ambitious of their ſophiſticall vaine of wrangling, that they put their brabbles in print, to the view

view of the world, and out of the rancour and malice of their hearts, ſpew and belch out ſcandals, ſlaunders, rumors and falſe reports: by that meanes kindle flambes of contentions in a peaceable ſtate, and diſtemper the quietneſſe of mens affections, and this is chiefly bent againſt good men: for the qualitie of grudging enuie is, to be ſicke with ſorrow and virulent hate, at the proſperitie of other: for hee that is exhorted by the deſert of *Vertue*, is ſubiect to ſcandalls, and the back-biting of the uious. Buſie conſowlers.

But the hauen I intend to harbour in, is to ſpeake ſomewhat of thoſe vaine, idle, wanton Pamphlets and laſciuious loue-bookes, which as fire-brands, inflame the concupiſcence of youth: for in my opinion nothing doth more corrupt and wither greene and tender wits, then ſuch vnſauoury and vituperable bookes, as hurtful to youth, as *Machauile* to age, a plaugh dangerous, and as common as dangerous.

The lazie Monkes, & fat-headed Friers, in whom was nought but ſloath & idlenes, bred this contagion; for lining in pleaſure & eaſe, and not interrupted with cares, they had time inough to vomit out their doltiſh & rediculous fables, & this was the ſubtiltie of Satã thẽ, to occupie Chriſtian wits in Heathens foolery; but now this age is more finer, mens wits are clarified, the dulneſſe of that time is thruſt out, an other method is brought in, fine phraſes, Inkehorn-termes, ſwelling words, bumbaſted out with the flocks of ſundry languages, with much polliſhed and new-made eloquence: with theſe daintie cates they furniſh and ſet out their filthy and vicious bookes; now what do they, but tye youth in fetters of luſt, & keepe them in the thoughts of loue? for do they Vaine bookes the ſpoile of many young wits.

not

not with gloſing words tickle and ſtirre vp the affections to be conceited of ſome fond paſſion, to be more vngraciouſly ſubtill? and doo they not labour in vaine cunning to infect and poiſon delicate youth? are not there idle Poems of carnall loue, luſt, and vnchaſte arguments? the very nurſes of abuſe, by which the minde is drawne to many peſtilent wiſhes. For when as young folkes haue licked in the ſweete iuice of theſe ſtinking bookes, their conuerſation and manners are ſo tainted and ſpotted with Vice, that they can neuer be ſo cleane waſhed, but ſome filthy dregges will remaine behinde. I may liken them to fawning curres, that neuer barke till they bite: or a gaye painted coffer, full of toades and venemous beaſts: So in like manner many of theſe bookes haue glorious outſides, and goodly titles: as if when a man tooke them in hand, he were about to read ſome angelicall diſcourſe: but within, full of ſtrong venome, tempered with ſweete honey: now while the minde is occupied in reading ſuch toyes, the common enemie of man is not idle, but doth ſecretly inſnare the ſoule in ſecuritie. And ſome of good partes, and beautified with no common gifts, both of art and nature, not being ledde by the ſun-ſhine of *Vertue*, infect the puritie of wit with prophane inuention, in ſome looſe ſubiect; as patrons of Vice, and nurſes of impietie, and ſpend the bleſſedneſſe of time in vnneceſſary babling.

Good wits vaine writers.

Other baſe and ſeruile wits runne raſhly into any ſinfull argument, and crowde to the preaſe with might and maine, not ſo much regarding the generall hurt, as ſome ſixe-penny allowance: nay, euery triuiall mate and caſhired Clarke, will bewray his folly in print, and

with

with a tumultuous confuſion of words, lay out a deale of amorous prattle, though he be as tedious to his reader, as a muddie way to a wearie traueller. Now what is to be found in theſe bookes? but filthineſſe and groſſe ignorance; as for learning, there is none to be found in them, which neuer came neare the ſhadow of learning themſelues, and as little wit, but a fewe fine words of luſt, which are chiefly ment to bend the minde to wantonneſſe: yet are they led with this vaine ſuppoſitiō, that if they haue bin luld a ſleepe but one night on the Muſes lap, are able to publiſh any thing with well deſerued commendations: and I muſt needs ſay, that I my ſelfe haue read in them, and taken great delight in their fooliſh lyes; but ſurely I could neuer find either goodnes or wit, vnles Vice be *Vertue*, or to tel a bawdie tale be wit.

Neuertheles, I would not haue any man think, that I inueigh againſt, or diſcommend Poetrie; for in al ages it hath bin thought neceſſarie: but only againſt thoſe abuſers of Poeſie, who vnder the name & title of Poets, foiſt in their wanton & laſciuious verſes. The true vſe of Poetrie ſtandeth in two parts; the one in teaching the way to *Vertue*; the other to moue with delight therevnto: for honeſt delight ſtirreth vp men to take that goodneſſe in hand, which otherwiſe would bee loathſome & vnpleaſant: ſo that when it is bent to a good end, and euery thing laide out in his due annalligie, with ſome ioy the affections are thereby inuoked to a ſerious conſideration, to imitate that goodneſſe wherevnto it is moued. Thoſe bookes that both delight and perſwade with learned diſcretion, & out of which ſome wholſome document may be extracted, though it be ſimple, yet is it praiſeable. Diſdaine not (ſaith the wiſe Heathen) the

Modeſt Poetrie cōmendable.

ſimple labour of an other, though thou beeſt neuer ſo great, eſpecially if he ſpeake good words. Againe, conſidering the diuerſitie of mens minds, and how diuerſly they are diſpoſed, all honeſt delight is not to be diſproued, becauſe euery man may finde both pleaſure & profit: for as I ſay, by a pleaſant diſcourſe the minde is more chearefully carried, both to read & meditate, to muſe and ſtudie, & the memory more willing to holde that it hath conceiued: So that Poetrie is no other thing, but a liuely preſentatiō of things ingeniouſly diſpoſed, wherby *Vertue* is painted out with ſuch freſh colours, that the mind is inflamed with her excellent properties.

Now whoſoeuer ſhall diſcent from this true vſe, is no Poet, but a vaine babler: for what are all theſe ſcurrillous tales, & bawdie verſes? do theſe moue to *Vertue* with honeſt delight? nay doo they not rather ſtirre vp bawdrie and beaſtlineſſe? for are they not full of Paganiſme and ribald ſpeeches, to ſtirre vp the mind to ſhady idleneſſe? is this Poetrie? verily they are as vnworthy the name of Poets, as *Chirrillus*, who had nothing to grace his verſes by, but onely the name of *Allex*.

But if a man ſuperficially & ſlitely glideth ouer theſe pye-bald Pamphlets, they are like a pleaſing dreame, that mockes the mind with ſilken thoughts: but if ſeene into with a ſober iudgement, hee ſhall finde in that faire beaten path, many Adders & Snakes lye in waite to byte him by the heele.

A Legend of lyes.

For if a view be had of theſe editions, the Court of *Venus*, the Pallace of Pleaſure, *Guy* of *Warwicke*, *Libbius* and *Arthur*, *Beuis* of *Hampton*, the wiſe men of *Goatam*, *Scoggins* Ieaſts, *Fortunatus*, and thoſe new delights that haue ſucceeded theſe, and are now extant, too tedious

to

to recken vp: what may we thinke? but that the floud-gates of all impietie are drawne vp, to bring a vniuerſall deluge ouer all holy and godly conuerſation: for there can be no greater meanes to affright the mind from honeſtie, then theſe pedling bookes, which haue filled ſuch great volumes, and blotted ſo much paper, theyr ſweete ſongs and wanton tales do rauiſh and ſet on fire the young vntempered affections, to practiſe that whereof they doo intreate: who by reaſon of theyr infantie and imbicillitie of wit, are ſoone ſeduced, and with wine-puft eloquence, doo ſo artificially lim out the life of vanitie, as they eaſily take the impreſſion of that which is portrayed out vnto them: and on this rocke ſtands the enſigne of their glory, if ſmoothly and pithily they can trick vp a tale of ſome beaſtly prapus, of lawleſſe luſt, and rip vp the genealogie of the Heathen gods, to carrie the minde into wonderment: ô how they will diue into the bottome of their braine! for fluant termes, and imboſſed words, to varniſh theyr lyes and fables to make them glib, and as we vſe to ſay, to goe downe without chewing, which as poyſon doth by litle and litle, diſperſe it ſelfe into euery part of the body.

From hence riſeth ſo much fooliſh idle prattle, the Seruing-man, the Image of ſloath, the bagge-pipe of vanitie, like a windie Inſtrument, ſoundeth nothing but prophanenes, and ſome are ſo charmed, as they ſpend their whole life in vaine reading, becauſe they ſee in thē as in a glaſſe, their owne conditions: now ſuch vaine fragments as fit their humors, they ſucke in, and ſqueeſe out againe in euery aſſembly.

It is too true, that one ſuch wanton toye doth

more breed Vice, then twentie godly treatiſes can induce to *Vertue*: nor twentie Sermons preached by the beſt Diuine in Englād, doth not ſo much good to moue to true doctrine, as one of theſe bookes do harme to intice to ill liuing: they corrupt good learning, & ſubuert all ſanctimony, and by a tedious pratling ouer-ſway the memory from that good purpoſe whervnto it ought to be imployed, not informing the iudgement in matters worthy to be learned.

From whence then creepeth in this peſtilence, but out of theſe vaine bookes, for euery miſchiefe by litle & litle crawleth vpon the good manners of men, which vnder ſome ſhewe of goodnes is ſuddenly receiued, which by a voluntary admittance at the firſt becōmeth habituall, eſpecially when the ſpirituall faculties are defiled with much conuerſatiō: in ſo much that many that hold places in ſacred aſſemblies, become affected to their phraſes, Metaphors, Allegories, and ſuch figuratiue and ſuparlatiue termes, and ſo much vaine eloquence, as they yeeld no fruite at all to their auditors, but driue them into amazement with a multitude of Inkehorne-termes ſcummed from the Latin, and defuſed phraſes, as they flye aboue the commō reach, when the moſt profitable and beſt affected ſpeech is that that is moſt congruable and fitly applied to the intendment & vnderſtanding of the hearers by familiar and ordinarie termes, not ſophiſticall, darke, and obſcure, nor too baſe and barbarous: but ſuch as are animated by their preſent abilitie to ſpeake more then other men, and be addicted to affectation, haue commonly a dearth of iudgement, ſildome edifie, but gallop ouer prophane writers to ſhewe theyr vaine reading.

Demoſthenes

Demoſthenes beeing called to declaime againſt the rude multitude that had aſſembled themſelues in the Forum of *Athens*, anſwered he was not yet readie, if he that had *Facacia ingenij*, the very ſoule of wit durſt not ſpeak in a ſerious matter without preparing himſelfe before, how cā ſuch that come far ſhort of him in promptnes of naturall wiſdome, preſume to handle holy things ſo raſhly with humane learning, for it is an impudent boldneſſe for a man to take vpon him to teach others that which he before hath not bene taught: but I may ſpeake as *Tully* ſpake of the Orators of *Rome*, *Sed tamen videmus quibus extinctus Oratoribus quam in paucis ſpes quanta in paucioribus facultas quam in multis ſit audacia.* We ſee (ſaith he) what noble Orators are put out of the way, and how in fewe a hope remaineth, in fewer a skill, but in many a boldneſſe, that dare ſet vpon any thing.

To returne, doo not theſe idle pernicious bookes poyſon the well diſpoſed manners of youth, and macerate and kill the ſeedes of *Vertue* that begin to bloome? for doo they not vſe more vaine eloquence then confidence in matters of wiſedome? So that all that which they do, is but to make a mutinie. Men need not ſowe for weedes, for they growe faſt inough: ſo we are polluted inough by kinde, though we be not more defiled by cuſtome: thus do they proceed like cankers to eate off the tender buddes.

Neither do they want ſome *Mecenas* to Patronize their witleſſe workes, and to haue ſome applauſe, bend the ſcope of theyr argument to fit their diſpoſitions; yea, and many times thruſt their dedications vpon men of graue and ſober carriage, who will not ſticke to re-

Vaine workes wel rewarded.

compence their idle labours.

Now if the principall ſcope of all our actions and counſels, ought to be to ſome good ende, and that it muſt needs paſſe as a Maxime, that nothing can be good but that which moueth to *Vertue*, thē it muſt cōſequētly follow, that all prophane and laſciuious Poems, are as an infectious aire that brings a generall plague, becauſe they ſtriue againſt honeſtie.

And if *Plato*, ſawe ſo great cauſe to ſhut them out of his common-wealth, as noyſome to the peace and tranquillitie thereof, what ought our Platoniſts to do? ſith they more abound heere then euer they did there: or if we had but the zealous affections of the Epheſians, we would loathe the price of ſo great iniquitie, and ſacrifice them at a ſtake, though they were of neuer ſo great value. But happily it will be demaunded how Ladies, Gentlewomen, &c. ſhould ſpend the time, and buſie their heads, as though idleneſſe were not a vice badde enough of it ſelf, without fire to be added, and as though there were not a Bible, and many good bookes wherein they might be vertuouſly exerciſed.

Of good wits well imployed what good would enſue, by ſetting out the praiſes of the immortall maieſtie, that giueth hands to write, and wittes to inuent, what matter might they not finde: both honeſt and neceſſary, in which they might firſt want words to vtter, then matter worthie to be vttered: eſpecially thoſe that are not only by their outward felicitie freed from troubles and perturbation of minde, imbracing content in the boſome of peace, the nurſe of Sciences, but are alſo inabled, and ſufficiently gifted to publiſh any thing of worth, ô how willing is *Vertue* to crowne them with honour!

But

But this contagion, ought ſeriouſly to be conſidered by men of riper iudgement, and by ſuch as haue authoritie to ſuppreſſe the abuſes; for is it not lamentable? that a Pamphlet diſcourſing nought but Paganiſme, ſhould be ſo vendible, and vertuous bookes want ſale, the one bought vp thicke and three fold, the other lye dead, for there commeth forth no ſooner a fooliſh toye, a leaud and bawdy ballad, but if ſung in the market, by the diuels quirriſters, they flocke to it as crowes to a dead carkaſſe, buying them vp as Iewels of price, be they neuer ſo ribauld, filthie, or dorbellicall; but bookes of Chriſtianitie, of modeſt argument, that tend to rectifie the iudgment, lieth ſtil in the Stationers hand as waſte paper, not ſo much as looked after: ſo that by this we may plainly ſee, what a froward generation we are fallen into, where in ſuch bookes as are moſt hurtfull and daungerous, are moſt deuoutly coueted.

But if they would obſerue the Philoſophers rule, to abſtain from ſpeaking fiue yeare, I doubt not but in that time, they would be fitted and fully eſtabliſhed, to write with ſober iudgement, as men of vnderſtanding & reaſon: or if the Apoſtles rule were followed, Be ſwift to heare, and ſlowe to ſpeake, they would be more conſiderate, and not runne out the courſe of their liues in ſuch vnprofitable ſtudie. *Pythagoras rule.*

But touching the defence ſome make, to approue this vaine writing, it is too ridiculous, and not worth an anſwere, that they doo by this meanes poliſh & refine our Engliſh tongue, and draw it from barbariſme, into a more finer Cadence of words: but thoſe bookes that poliſh the toong; & deprave the life, are dangerous, and in the ſentence of wiſe men, in no caſe to be allowed:

for

for it were better for a man to be dumbe, then by ſpeaking to approue a wrong, and accuſe the innocent: and better it were indeed that they had not only no learning at all; but alſo that they had no eyes to ſee, nor eares to heare: for as it is in the Goſpell, it were much better for a man to goe blinde into heauen, then with two eyes to be caſt into hell. Neither can I ſee but that they drawe our language from the auncient tenor, by mixing it with ſo many ſtraunge countries, that it ſeemeth rather more artificiall, then naturall: and more baſer then the common lawe, which is compounded of French, Engliſh and Latin, &c.

The harſh tooting of *Pans* pipe, was more pleaſing to *Mydas* eare, then the ſweet harmony of *Apolloes* harp, but this fault was in the Iudge, whoſe ſimplicitie could not diſtinguiſh them aright: in like manner, many are better content with vicious bookes, bawdie ſongs, fooliſh and wanton ditties, then in the well ſeaſoned writings of holy men, and this is for want of iudgement, being as blinde as he was fooliſh. It may be ſaid of ſuch, as *Pythagoras* ſaid to a leaude fellow that ſoothed himſelfe in conuerſing with badde company, I had rather quoth he be acquainted with bawdes, then wiſe Phyloſophers. No maruell quoth he very ſadly, ſwine delight more in dirt, then in pure and cleane water.

Vaine men, iudge vainly.

L. Max.

Of ſuch bookes as moue to good life, and bring a benefit to poſteritie, we haue but too fewe, and can neuer haue too many: but of ſuch as followe their owne fancies in ſpewing out their wandering imaginations, we haue but too many, and it were to be wiſhed we had none at all. Good men are not only otherwiſe imployed, but alſo greatly diſcouraged, for if they ſet forth any notable

notable booke of diuinitie, humanitie, or ſuch like, they are in no requeſt, but to ſtop muſterd-pots, & what is the reaſō? but this, euery Stationers ſhop, ſtal, & almoſt euery poſt, giues knowledge of a new toy, which many times intercepts the vertuous diſpoſitiō of a willing buyer: ſo that hauing time, and incouragement, labor what they can, to deface good mens workes, with the multitude of their ſinfull fopperies. Good bookes lye dead.

Hee that can but bombaſt out a blancke verſe, and make both the endes iumpe together in a ryme, is forthwith a poet laureat, challēging the garland of baies, and in one ſlauering diſcourſe or other, hang out the badge of his follie. O how weake and ſhallow much of theyr poetrie is, for hauing no ſooner laide the ſubiect and ground of their matter, and in the Exordium moued attention, but ouer a verſe or two runne vpon rockes and ſhelues, carrying their readers into a maze, now vp, thē downe, one verſe ſhorter then an other by a foote, like an vnskilfull Pilot, neuer comes nigh the intended harbour: in ſo much that oftentimes they ſticke ſo faſt in mudde, they looſe their wittes ere they can get out, either like *Chirrillus*, writing verſe not worth the reading, or *Battillus*, arrogating to themſelues, the well deſeruing labours of other ingenious ſpirits. Farre from the decorum of *Chauſer*, *Gowers*, *Lidgate*, &c. or our honourable moderne Poets, who are no whit to be touched with this, but reuerently eſteemed, and liberally rewarded. Many Poets ſhallow wits.

Then ſeeing this naughtie kinde of writing dooth plucke vp the ſeeds of *Vertue* by the rootes, and quench that little fire aſſoone as it beginneth to kindle, they ought to be ſhunned as Serpents & Snakes, and youth

chiefly to be kept from reading them.

A fit compa-rison.

The Libeller is punished according to the qualitie of his Libell, either by pillorie, whipping, losse of eares, fine, imprisonment, and such like: the thiefe hanged, the traitor drawne, and euery one punished in that kind he doth offend in: are not these filthy bookes libells? do they not defame, discredit, and reproach *Vertue* and honestie, by expounding Vice with large comments? do they not steale away all holy deuotion, poyson good wits, and corrupt young people? shall hee be pardoned by course of lawe, that offends in the highest degree? and shall hee be counted a maister of wisedome, that teacheth nought but foolishnesse to the people? wherefore then should this so great mischiefe goe vnreproued?

The profit of reading good bookes.

To conclude, he that can read, shall finde bookes worthy to be read, wherein is both wisedome and learning, pleasant & wittie, sober and chast, that both profit the life, and ioy the mind: but before all other, to read those diuine bookes, that both lift the heart to God, and direct vnto Christian duties: for such is *Fomentum fidei*, nourishing faith, *Lexio alit ingenium*, so the bookes bee wise, vertuous, chaste, and honest: touching the former, they are but stinking infectious writings, which as mudde and dyrt defile the body, so do they pollute the soule.

By reading good bookes, the minde is stored with wisedome, the life bettered and setled in quietnesse: so that still all reading be referred to the Bible, frō whence all Vertue is deriued. For this cause S. *Paul* admonisheth *Timothie* to giue attendance to reading: for albeit hee was trained vp in the scriptures from a childe, and had

all

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all *Epheſus* vnder his charge, yet hee ſtirreth him to reading; for by reading more knowledge is not onely gotten, but alſo the decayes and breaches of the memorie is againe renued; and vnleſſe there be both a powring in of more, and a continuall reſtoring of that which is loſt, all will drop away, and leaue a man emptie: for the memorie is like a ruinous houſe, readie to fall downe, which if not eftſoones repaired, will ſoone become inhabitable.

Touching Enterludes and Playes, I will omit to ſpeak how the beſt iudgements conceiue of them, their reaſons being ſtrong and manifolde, to thruſt them out as things indifferent, and make them ſimply vnlawfull.

The grounded opinion of wiſe and godly men againſt Playes, muſt be authentick.

For although they are not ſimply forbidden in expreſſe words, yet if it once appeare the true vſe be loſt, and cleaue to a bad report, it is the part of euerie man, to ſhun and auoyd the ſame, and rather drawe other to reformation, then violently ſuffer himſelfe to be ſwayed with the like affection.

And this agreeth with that of *Paul*, If indifferent things giue offence to the weake, they ought to bee remooued: for the freedome of thoſe things giueth courage to the defect of grace, to be more vngracious. 1. *Cor.* 8.

Nothing is lawfull but that which tendeth to the glory of God, and profit of man in comelineſſe: ſo that the end of all ioy and myrth, muſt be to glorifie the Creator.

Thoſe pleaſures of the body & mind which are of good report, are indifferent if modeſtly vſed: honeſt exerciſe

doth much relieue the debilitie of nature, and quicken the dull ſpirits, which would elſe be depreſſed and ouerladen with moderate labour. Idleneſſe is to be condemned as the bel-dame of all euil: but idleneſſe is not onely in doing nothing, but alſo in doing things vnprofitable. Eſchew euill, and do good: it is not inough to abſtaine from euill, but we muſt do good alſo.

Luſtfull Comedies hurtfull, Briefe Chronicles honourable, if circuſtances, &c.

Some Playes, as they are now in vſe, are ſcandalous and ſcurrillous, detract from *Vertue*, & adde to Vice, and the very May-games of all ſin and wickedneſſe: for, for the moſt part, they haue nothing in them but ſcurrillitie, or ſome groſſe ſhewe of doltiſhneſſe, to make the ſinfull mouth of laughter to gape, and often ſporting at that which ſhould rather moue pittie and compunction; Stages of deſoluteneſſe, and baites to entice people to lightneſſe. For is not Vice ſet to ſale on open Theaters? is there not a *Sodome* of filthineſſe painted out? and tales of carnall loue, adulterie, ribaldrie, leacherie, murther, rape, interlarded with a thouſand vncleane ſpeeches, euen common ſchooles of bawdrie? is not this the way to make men ripe in all kinde of villanie, and corrupt the manners of the whole world? And there wanteth no Art, neither to make theſe bawdie diſhes delightfull in taſte. For are not their Dialogues puft vp with ſwelling wordes? are not theyr arguments pleaſing and rauiſhing? and made more forcible by geſture and outward action? ſurely this muſt needes attract the minde to imitate ſuch vices as are portrayed out, whereby the ſoule is tainted with impietie: for it cannot be, but that the internall powers muſt be moued at ſuch viſible and liuely obiects. And principally, youth are made pliant to wantonnes & idlenes,

and

and the tender buddes of good maners vtterly rooted out. And many times (which is moſt ſinfull) intermixe the ſacred words of God, that neuer ought to be handled without feare and trembling, with their filthy and ſcurrillous Paganiſme: is not this abhominable prophanation? is not that humble reuerence of the oracles of God, hereby blaſphemed, and baſely ſcorned? is this fit to be ſuffered where Chriſt is profeſſed? muſt the holy Prophets and Patriarkes be ſet vpon a Stage, to be derided, hiſt, and laught at? or is it fit that the infirmities of holy men ſhould be acted on a Stage, whereby others may be inharted to ruſh careleſly forward into vnbrideled libertie? doubtleſſe the iudgement of God is not farre off from ſuch abuſers of diuine myſteries: as wee haue an example in *Euſebius*, lib. 8. to this effect, of a certaine Poet, who mixing the word of God in a Heathiniſh Play, was ſuddenly ſmitten blinde for his prophaneneſſe.

A ſinfull mixture.

Furthermore, there is no paſſion wherwith the king, the ſoueraigne maieſtie of the Realme was poſſeſt, but is amplified, and openly ſported with, and made a Maygame to all the beholders, abuſing the ſtate royall, mocking the auntient Fathers and Paſtors of the Church; and albeit the holy Ghoſt vouchſafeth them many faire tytles, and honourable Epethites, yet notwithſtanding they are ſo impudent, as to traduce them on the Stage, and imploy them in baſe offices: for looke what part is more ſcornfull then other, is imputed vnto them. Muſt not this breede contempt to them and their places, and impeach ſo holy a function? no doubt yes. For when the faults and ſcandalls of great men, as Magiſtrates, Miniſters, and ſuch as hold publike places, ſhall be openly

The State many times is egregiouſly wronged, and the vulgar ſort derided.

acted and obiected to the ſences, or faigned to bee repleniſhed with vice and paſſion, it muſt needes breed diſobedience, and ſlight regard of theyr authoritie, whereof enſueth breach of lawe, and contempt of ſuperiours: there neede not bee a quickening, or calling backe againe of the ſcapes of ſuch men, to make them odious and contemptible, for euerie fault they commit, be it as ſmal as a pibble, yet is it ſo big as a mil-ſtone, becauſe they ſtand in the gaze of the world, and ſoone ſpyed if they offend neuer ſo litle.

Vetus comædia.

This *Vetus comædia* was inuented to good purpoſe, the ſubiect, matter of morall documents, the aſſembly, the Senators and chiefe Cittizens: and as *Tully* calleth them, *Humanæ vitæ ſpeculum*, a glaſſe of mans life: for when they repreſent the acts of vertuous men, time, place, and perſons conſidered, they are (deemed by ſome to be) ſufferable, and that for this cauſe, when as the comely deedes of good men are feelingly brought to remembrance, it cannot but moue other to imitate the like goodneſſe: or on the other ſide, when the ſpots and errours of our life, ſhall be acted to our owne ſhame, it is impoſſible that we ſhould be content to be ſuch, and not loath our owne euill, as when a bragging Thraſo, a ſtrutting Philopolimarchides, a double dealing Paraſite, or ſuch mad humours as raigne in common diſorder, diſplayed according to decorum, no ſpectator but is driuen to prye into himſelfe if hee haue the like faultes or no: for I thinke verily that no man will allowe ſuch abhominable actions in himſelfe, when they are ſo viſibly painted out in other.

Auntient Comedies, abſtacles of Vertue.

And albeit ſome benefite might come if circumſtances

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ſtances were obſerued, yet now is it farre otherwiſe, for theſe moderne Playes, wherewith the world is now ſo peſtred, are altogether made vpō laſciuious arguments, and ſerue as the very Organs & Inſtruments to vanitie: the honour due to God, and reuerence to man, is laid aſide, *Vertue* diſroabed, and Vice exalted; and in ſtead of morallitie, fictions, lies, and ſcurrillous matter is foyſted in, and is cunningly conueied into the hearts of the aſſiſtants, whereby they are transformed into that they ſee acted before them: for the ruſticke & common ſort, are as Apes, that will imitate in themſelues, that which they ſee done by other. Or if they ſtuffe their Scene with ſome one good precept, or well-worded inſtruction, what power hath that to moue to *Vertue?* when it is immediately prophaned with their exorbitant foolerie, as pure water in a foule and muddie ceſterne.

The indicorum of Poets, & greedineſſe of Hiſtorians, iumping in one ſimpathy, haue changed the intēdment of the former ages.

For as *Menander* in *Greece*, which is thought to bee the firſt inuenter of Comedies, *Aeſchilus*, or *Theſpis*, the deuiſer of Tragedies, aymed at *Vertue* in blazing out the deeds of honeſtie, with graue and ſober termes, which indeed were rude & imperfect, by reaſon of the infancie of the time, vntil they were afterward adorned with the choice flowers of *Sophocles* and *Euripides*, of whom it is doubted whether is the better Poet. *Hor. in arte poetica.* *Quintill. lib.* 10.

Theſe did labour by modeſt delight, to drawe men by example to goodneſſe: neither can I imagin, but that they obſerued many particulars, as well in the choiſe of their Auditorie, as of good matter, without greedie deſire to multiply exceſſiue gaine, and no doubt were

were played priuately in their Accademies, at ſome ſet times, at which were preſent the chiefe Burgomaiſters, Senators, and graue Fathers of the citie.

But if we oppoſe our quotidian Enterludes to them of former time, and conſider the multitude of ours, with the paucitie and fewneſſe of theirs, wee ſhall ſee a great diuerſitie as well in the method of writing, as in the time, place, and company: for now nothing is made ſo vulgar and common, as beaſtly and palpable folly: luſt, vnder colour of loue, abſtract rules artificially compoſed, to carrie the minde into ſinfull thoughts, with vncleane locution, and vnchaſte behauiour, as groping, colling, kiſſing, amorous prattle, and ſignes of Venerie, whereby the maidenly diſpoſition is polluted with luſt, and moued to impietie.

The documents of Playes.

Againe, if a man will learne to be proud, fantaſticke, humorous, to make loue, ſweare, ſwagger, and in a word cloſely doo any villanie, for a two-penny almes hee may be throughly taught and made a perfect good ſcholler: ſo that publike Sermons are made of all kinde of naughtineſſe, and the bridle of wicked libertie laid on euery mans necke: and herein ſtandeth their glory, if by pleaſing the vulgar opinion, they gaine a plaudite, at which they ſtreake their plumes, & ſpread theyr pride.

Wiſedome doth euer miſtruſtit ſelfe.

When *Phoſion* had made an eloquent oration before the people, and ſeeing them clap their hands for ioy, queſtioned ſuch as were next him, if he had vttered any fooliſh and vnſeemly thing: teaching vs by this, that we ought alwayes to ſuſpect the rude multitude, for that their weake iudgements can hardly diſcerne betweene Vice and *Vertue*, and their affections ſo dull, that

that they commonly embrace the euill in ſtead of good.

In like maner *Hippomachus* hearing one of his ſcholl-lers praiſed for his fidling, bad him ceaſe playing, for he was ſure there was ſome great errour in the fingering, that hee was ſo applauded of the ignorant: what true glory then can they iuſtly merit, that are praiſed by the witleſſe and braine-ſicke multitude? And as theſe copper-lace gentlemen growe rich, purchaſe lands by adulterous Playes, & not fewe of them vſurers and extortioners, which they exhauſt out of the purſes of their haunters, ſo are they puft vp in ſuch pride and ſelfe-loue, as they enuie their equalles, and ſcorne theyr inferiours.

Now the common haunters are for the moſt part, the leaudeſt perſons in the land, apt for pilferie, periurie, forgerie, or any rogorie, the very ſcum, raſcallitie, and baggage of the people, theeues, cut-purſes, ſhifters, couſoners; briefly, an vncleane generation, and ſpaune of vipers: muſt not here be good rule, where is ſuch a broode of hell-bred creatures? for a Play is like a ſincke in a Towne, wherevnto all the filth doth runne: or a byle in the body, that draweth all the ill humours vnto it. The common ſpectators and Play-gadders.

For what more fitter occaſion to ſummon all the diſcontented people together, then Playes? to attempt ſome execrable actiō, commotions, mutinies, rebelliōs, as it hapned at *Windhā* in *Norff.* in the time of *Ed.* the 6. where at a Stage Play (according to a drunken cuſtome there vſed) the horrible rebellio of *Ket* and his complices, by a watch-word giuen, brake out, to the trouble of the whole kingdome: and doth it not daily fall out

in common experience, that there is either fighting, whereof enſueth murther? robbing and theeuering, whereof commeth hanging? or ſpotting the ſoule with wickedneſſe, that he becommeth the very ſonne of *Beliall?* and are they not growne odious to good men, and ill reported of? are theſe indifferent to bee vſed? nay verily, if a man loue his owne ſafetie, he ought to withdrawe himſelfe from ſuch vaine ſpectacles.

Playes in the night, very hurtfull.

But eſpecially theſe nocturnall and night Playes, at vnſeaſonable and vndue times, more greater euils muſt neceſſarily proceed of them, beeauſe they do not onely hide and couer the thiefe, but alſo entice ſeruants out of their maiſters houſes, wherby opportunitie is offered to looſe fellowes, to effect many wicked ſtratagems. In a word (as they are now vſed) they corrupt good manners, and ſet abroach the veſſell of all vncleaneneſſe; the eare is tickled with immodeſt ſpeeches, the minde imprinted with wanton geſture, and the whole affections rauiſhed with ſinful pleaſure: in ſo much as many leaue their honeſt callings, liue idlely, and gadde to thoſe places where the diuel diſplayeth his banner, liuing ſo long vpon the ſpoile of other men, till at laſt they are eaten vp by Tyborne. Nay many poore pincht, needie creatures, that liue of almes, and that haue ſcarce neither cloath to their backe, nor foode for the belley, yet will make hard ſhift but they will ſee a Play, let wife & children begge, languiſh in penurie, and all they can rappe and rend, is little inough to lay vpon ſuch vanitie. Neuertheleſſe ſome will obiect they are neceſſarie, and fit to be allowed in pollicie: and why ſo? becauſe they are meanes to occupie idle people, and keepe the worſer ſort from worſer exerciſes: for if Playes were not

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the time, the eare narrowly waiteth to catch that that is vttered, ſending it to wit: wit to reaſon: reaſon to memorie, which locketh it vp in a clozet, leaſt it ſlip out againe: the diuell in the meane time like a quiet fellow, doth not trouble the affections with ſtrange deluſions; and why ſo? becauſe they are occupied in his worke. Furthermore, a man is not wearied be it neuer ſo tedious, becauſe they doo not onely (as I ſay) feed the eare with ſweete words, equally ballanced, the eye with variable delight, but alſo with great allacritie doth ſwiftly runne ouer in two houres ſpace, the dooings of many yeares, galloping from one countrey to an other, whereby the minde is drawne into expectation of the ſequell, and carried from one thing to an other with changeable motions, that although hee were vnacquainted with the matter before, yet the cunning Art hee ſeeth in the conueyance, maketh him patiently attend the Cataſtrophæ: when as at a Lecture and holy exerciſe, all the ſences are mortified and poſſeſt with drowſineſſe: ſo that by this then we may ſee our corrupt nature, and the ſore that runneth ouer the whole body; for the minde is nothing ſo tentible at a good inſtruction, nor the eare ſo audible, as at a vaine and ſportiue foolerie: ô how dull is the affections to the one, and how prompt to the other! how the tongue will itterate and repeate the one with great ioye, and ſmoulder vp the other in drowſie melancholye.

Many well gouerned Common-wealths, did not onely note them to bee infamous perſons that acted them, excluding them from offices, and giuing teſtimonie in cauſes crimminall, but alſo ſupplanted and beate downe

downe Theaters and common Play-houſes, leaſt any things ſhould be imprinted in the peoples harts againſt honeſtie.

Lisurgus baniſhed all Players, Pypers, Sophiſters, &c.

Ouid for his wanton *Ars amandi*, was exiled by *Auguſtus*.

Inuinall, as an inſtrument of obſcenitie and bawdery, was driuen out of his countrey, becauſe by their wanton Elegies, they made the mindes obſequies to looſe liuing.

A good old father being demanded what he thought of Playes and idle Poetrie: anſwered, they were very good to infect young wits with vanitie and needleſſe fopperie.

The groſſeneſſe of the Heathen was ſuch, that they dedicated Playes, games, mummeries, maskes, &c. to their Idols, to pacifie their (ſuppoſed) diſpleaſure. And although there is none but abhorreth ſuch foule Idollatrie, yet the diuell hath ſuch a *Heccatombe* of ſacrifices out of obſcene and filthy Playes. To bee ſhort, men ought to recreate themſelues comely and decently, and vſe exerciſes of better report, and leſſe hurt: for what ſaieth Saint *Chriſoſtome* to the faithfull of his time? In no caſe (ſaieth hee) frequent Theaters, leaſt you bee branded with infamie. It is no ſmall offence (ſaieth *Ciprian*) for a man to diſguiſe himſelfe in the garments of a woman, vnleſſe in caſes of great neceſſitie, to ſaue the life, &c.

Foule idollatrie in ỹ Heathen.

And therefore it were to bee wiſhed, that all loue-bookes, Sonnets, and vile pamphles, were burned, and no more ſuffered to be printed, nor filthy

Playes rehearſed, which are the bellowes to blowe the coales of luſt, ſoften the minde, and make it flexible to euil inclinations : vnleſſe firſt ſeene and allowed, by ſome of approued and diſcreet iudgement.

To conclude, it were further to be wiſhed, that thoſe admired wittes of this age, Tragædians, and Comædians, that garniſh Theaters with their inuentions, would ſpend their wittes in more profitable ſtudies, and leaue off to maintaine thoſe Anticks, and Puppets, that ſpeake out of their mouthes : for it is pittie ſuch noble giftes, ſhould be ſo baſely imployed, as to proſtitute their ingenious labours to inrich ſuch buckorome gentlemen. And much better it were indeed they had nor wit, nor learning at all, then to ſpend it in ſuch vanitie, to the diſhonour of God, and corrupting the Common-wealth : but he that dependeth on ſuch weake ſtaies, ſhall be ſure of ſhame and beggerie in the ende : for it hath ſildome bene ſeene, that any of that profeſſion haue proſpered, or come to an aſſured eſtate.

Haſt thou wit, learning, and a vaine to write wickedneſſe? adde wiſedome to thy wit, and couet to write goodneſſe : ſo ſhalt thou in ſtead of curſing, be bleſſed, and immortally praiſed of the good and honeſt. The floud of wittie fooliſhnes, hath a long time ouerflowne the bankes of modeſtie, the world is full of idle bookes, and friuolous toyes, neuer in any age was the like: turne thy pen, write not with a gooſe quill any longer, clenſe thy wit of groſſe folly, and publiſh things profitable and neceſſary, new, and good, to the building vp of *Vertue* and godlineſſe.

Againe, is the minde and body wearied with vnreaſonable care and labour? reſt, eaſe, and inoffenſiue paſtimes,

times,are then moſt fitteſt and in ſeaſon: for we are not created to follow ſports and pleaſures, and ſent into the world to play: but for graue and waightie ſtudies, and to vſe honeſt mirth, when the body is tyred and no longer able to endure trauaile vnleſſe it be againe refreſhed with ſome actiuitie, and not otherwiſe: ſo that ſuch as ſpend the time in vaine trifles,gadding after Playes,and idlely runne vp and downe,breake that ſtraight iniunction made by God to *Adam*: In the ſweat of thy browes ſhalt thou eate thy bread. What whoredomes, drunkenneſſe, ſwearing, and abhominable Sodomie is daily practiſed? doth it not inuite and call vpon Magiſtrates to draw the ſword of reformation? do they not crie for vengeance to heauen? ſurely there was neuer more filthineſſe committed then now, the word contemned, Preachers deſpiſed, and a direct oppoſition againſt all honeſtie,that were it not for ſome fewe that ſtand in the gap, fire and brimſtone would fall from heauen & conſume the wicked like *Sodome* and *Gomorrah*. For doubtleſſe the ſins of *Sodome*,are as rife here as euer they were there,pride,gluttony,cutthroat-enuy,ſelf-loue, vnmerciſulneſſe to the poore,and ſuch like,and thoſe not priuate: but vnuerſall in all places,and amongſt moſt men.

The next enemy to *Vertue* is Idleneſſe, a burthen of impediment, a vice ſo deeply rooted in ſome, that it caſteth them headlong into infernall bondage: the toade out of which iſſueth nought but drunkenneſſe, whoredomes, pride, ignorance, errour, blindneſſe, beggerie, and a thouſand moe miſeries. Time is like ſo many lighted lampes, that with care & diligence ought to be kept with oyle: which with dampiſh idleneſſe are ſoone put out,and by negligence let fall: for mans life of it ſelfe is

Ideneſſe the roote of all euill.

not

not ſo ſhort by nature, but it is more ſhortned by ſinne, and the length of time haſtened on by iniquitie. The ſoule is of too fine a mettall and ſo pure a temper as to loue to do nothing, but wil be imployed in labour; yet becauſe ſhe is impriſoned in the walles of fleſh, followeth her ſluggiſh inclination: the body by too much eaſe is like a pampered Iade vnſeruiceable, and her dexteritie and faculties being made blunt and dull with ſloth, becommeth wholy vnfit for honeſt labour: for if he remit and giue his minde to idleneſſe, ill corrupting motions creepe into the ſoule, which polluting the purer parts, do by little and little carry him to all impietie, vntill the whole man become nothing but the ſonne of *Belial*: by it a wide gap is opened, for adultery to enter in at, and therefore *Diogenes* was wont to ſay, by doing nothing we learne to do euil: and luſt (quoth he) is the trade and occupation of loyterers: and as that grandmaiſter of wantonneſſe *Ouid*, in his booke *De remedio amors* ſaith; *Oſia ſi tollas periere Cupidinis arcus.* And it being asked how the Emperour *Ægiſtus* became an adulterer, it is anſwered:

Ouid. *In promptu cauſa eſt deſidioſus erat.*

It is a plaine caſe he was idle. For if the bodie be not ſet on worke, the minde goeth aſtray, whereby this litle world is ſoone ouerthrowne by the inuaſion made againſt it by concupiſcence: as whē a man doth faſt long and abſtaine from bodily foode, the emptineſſe of the ſtomacke and paſſages, draweth into the bodie windie humours and infectious vapours, becauſe according to Philoſophie, there is no *vacuum*, but a preſent ſupply of aire:

The cauſe of the plague or peſtilence.

ayre: ſo that often eyther by the diſpoſition of the elements, or by reaſon of ſome accidentall cauſe, the ayre is ſo infected and poyſoned, as it pierceth into the vitall powers, and either bringeth a vniuerſall mortalitie, or ſome lingring diſeaſe and ſickneſſe: ſo in like manner when the body is kept from corporall labour, and the minde from ſtudious exerciſe, a fit manſion for don Sathan is prepared, euery roome emptied, and the whole poores and faculties of ſoule and body really poſſeſt with wicked impietie, wherein this grand-traitor to mans happineſſe, as in a workehouſe forge, or common ſhoppe, dooth ſtampe and coine a multitude of euils, and ſuggeſt abhominable vices into the heart: for verily none are ſuch fit inſtruments for him to worke by, then ſuch as liue idlely and do nothing: for where there is no defence to keepe him backe, there dooth he rule ſo ſtrongly ouer the affections, that there is no other fruites but a ſinfull life, and a ſhamefull ende: for ſuch as occupie themſelues in no commendable exerciſe, but miſpend the time, no maruell though the minde bee vpon vnhallowed actions.

Idleneſſe is a capitall plague, a ſore vexing the body with extreame torment, and loading the bones till they cracke with weakeneſſe, pouertie, impotencie, and in the ende leaueth olde age naked and vnprouided for. In a word, nothing is more vnſeemely in a Chriſtian, nor more contrarie to the lawe of God, which commaundeth euery one to get his liuing with the ſweate of his browes, preiudiciall to humane ſocietie, and iniurious to nature: and therefore *Themiſtocles* tearmeth idleneſſe the graue and tombe of ſuch men as

An idle man is a dead carkasse.

are aliue, for that there is no difference betweene an idle man, and one that is dead, for that neither one nor the other doth any good.

Euery one is commaunded to be induſtrious in that calling wherein hee is ſet, and earneſtly ſeeke to applie himſelfe therevnto, for he that worketh not, is not worthie to eate: but hee that followeth his trade with diligence be it neuer ſo baſe or mechanicall, is alwayes ſure of competencie and ſaturitie, when as the luskiſh and idle notwithſtanding their great aboundance, are in ſhort time conſumed and come to nothing, as the wiſe man ſaieth: I paſſed by the field of the ſlouthfull, and loe it was ouergrowne with bryars, and nettles had couered the face thereof, and the ſtone wall was broken downe, &c. Yet a little ſleepe, a little ſlumber, a little fowlding the handes together, ſo thy pouertie commeth vppon thee like an armed man: and as it is in an other place, hee that putteth his hand into his boſome, is like to fall into pouertie.

Prou. 14. 30.

Some lur-daines that haue wealth left by their anceſtors, holde it a poynt of wiſedome to reſt theyr idle limmes and ſpare theyr bodies, and liue in the hyue vppon the hunney of others labour, and as vultures kill nothing themſelues, but preye vppon that which is killed by other, ſo like Catter-pillers do they liue by the fruites of other mens labours and ſore trauaile.

This kinde of life was ſo much hated among the Æthenians, that who ſo was ſeene idle was ſeuerely puniſhed. And for this vſe, was there Sophroniſtes and graue Fathers, that had the ouerſight and ſurueighing of the Common-wealth, and moſt chiefly looked

to

to the manners of youth. *Tully* reports that none durſt walke the ſtreetes of *Rome* without bearing about him ſome ſigne of his profeſſion, leaſt hee ſhould bee impeacht of idleneſſe: and in his oration *Pro Archita poeta*, hee ſaith of himſelfe: What time other men ſpent in ſports, playes, bankets, dice, cardes, tennice, &c. that ſaith he, I beſtowed in poring on my booke: which is vndoubtedly true, for ſurely had he bene idle and giuen to paſtime, as many ſtudents are in theſe dayes, hee could neuer haue bene that notable and excellent *ſummus Orator*.

There is nothing ſo precious as time, which being wilfully or willingly ouerſlipt, is impoſſible to be recalled, for that ſhe is deafe and cannot heare, and therefore ſhe is painted with lockes before, but bauld behind, becauſe holde may be taken in the comming, but her back once paſt, is irrecouerable, and the lowder ſhe is called, the faſter ſhe flyeth. The picture of time. *Mora trahit periculum.*

It were a world to note the idleneſſe of many in theſe times, and what multitudes liue with doing nothing; or at leaſtwiſe in doing things vnprofitable and diſhoneſt: yea, what numbers there be both in Citie and Towne, that liue like Drones & idle Graſhoppers, as a right wiſe and honourable Counſellor reported in the Starre-chamber, that in the citie as hee verily was perſwaded, there were at leaſt a thouſand families that could giue no honeſt reckening of their life. Some like *Æſops* labber, ſit beating their heeles againſt a ſtall, ſome friske from houſe to houſe, as buſie-bodies: others in curious obſeruations and fault-finding with the gate, apparell, ſpeech, and defects of other, and fat themſelues with buſie apprehenſions.

Lamea hath many childrē.

This peeuiſh nature is deriued from that olde Witch *Lamea*, who as the Poets faine, had broade proſpectiue eyes to pull out and in at pleaſure, and at her going abroad, would put on and be very curious and circumſpect in peering and poring about to ſee what was amiſſe in her neighbours houſe; but at her return home, would locke them vp in a cap-caſe, and ſatte downe to ſpinning as blinde as a beetle, and neuer ſawe what was amiſſe in her owne houſe: ſo in like manner, many both ſonnes and daughters ſhe hath, that cram the forepart of the wallet with ſmall defects, when the waight of their owne behinde, is readie to pull them backeward into all contempt: and many female ſinners frequent great aſſemblies for nothing elſe but to ſpye out new faſhions, of which they make large coments at their returne, neuer reſt night nor day, till they be trickt vp with like trumperie, and if they ſpye a hole in theyr neighbours coate, a moate amiſſe, a wrinckle awry, then there is to do and to do, and turning it ouer againe and againe, as men ted hay, with wot you what neighbour, ſuch a man is too familiar with his maide, he is a bankerout, an hypocrite, a buſie-body; ſhe is a muddie queane, a filthy beaſt, a lumpe of kitchinſtuffe, and ſuch like: is not here good ware which they offer to ſell, to euery ones diſgrace? and thus they paſſe away the time in vaine and idle obſeruations, and vtterly forget to looke into their owne boſome, and prune and correct their owne deformities, which no doubt they ſhould finde labourſome inough to reforme.

Euery day offereth a new occaſion to doo good, and therefore no one houre ought to ſlip away without ſome profitable thing done: but as *Cæſar* in his Com-

Commentaries ſetteth downe his dicirnall affaires, euery dayes buſineſſe: ſo a man muſt exerciſe himſelfe daily in ſuch things as belong to his calling, and to liue ſo that his company may bee deſired, and by his life to yeeld beneſite to the place where he liueth, and not ſo to liue, as if he were borne onely for himſelfe; but as *Plato* ſaith, for our friends, parents, countrey, and ſuch common duties, which are the finall endes of euery mans labour: but he that regardeth neither of theſe, his company cloyeth the ſtomacke, and therefore to be ſpewed out as an vnprofitable waſter. Callings are diſtinguiſhed into ſundry profeſſions, according to the neceſſitie of the time, becauſe euery man may not onely haue wherein to imploy himſelfe, and to benefite others by his trauell, but alſo to haue helpe by the facultie of his neighbour: yet all come into theſe two, either in minde or in body, the Magiſtrate, Miniſter, and ſuch as holde publique and ſacred places, do labour in minde with good counſel, in gouernment and doctrine, which is the more excellent calling: others are manuell or mechanicall, which is the more wearieſome & toilſome: without theſe no common-wealth can ſtand; for as it is a great pollicie in maintaining diſcipline, ſo is it not a little cheriſhed by other callings. The Husband-men which *Tully* calleth the beſt cittizens, in tillage, paſturage, and ſtoring the Realme with graine. It is not equall nor agreeable to nature, for a man to liue prowling and ſhifting by the labours of other men, and prey vpon their earnings, but to labour himſelfe in ſome calling, that his companie may be enioyed. *Cæſar Com.* *Plato.*

The Philoſopher did meaſure out their reſt, and inuent meanes to breake their ſleepes, and ſhaking off the

drowſineſſe of nature, were content onely to refreſh the ſpirits, that the poores might be more pliant to performe dutie.

Cato repented him of nothing he had done in all his life ſo much as of two things; one in going by water when he might haue gone by land: the other in paſſing ouer one day idlely, and doing nothing.

Quint. Cur. *Alexander* hated it ſo much, that leaſt it ſhould abate the courage of his ſouldiers, and raiſe tumults, kept them occupied in appointing Iudges to trie out ſuch as had ſhewed themſelues moſt valiant in the warres, to whom he gaue rewards due to their deſeruings. Himſelfe delighted in the workes of *Homer*, in ſo much as he would lay it vnder his head when hee ſlept, to read in when he awaked.

Domitian would ſpend the time in catching flyes. *Lucullus* in building. *Diogenes* in rowling his Tubbe vp and downe. *Marcarius* in carrying heapes of ſtones from place to place. And if we conſider the workes, labours, and large volumes of the Fathers, Philoſophers, Orators, Hiſtoriographers, Poets, and Schoole-men, we may ſee they made precious vſe of time, and by taking hold of opportunitie, left a memory thereof to poſteritie.

When *Titus* had miſpent one day, and it was gone before he was aware, cried out, *Amice diem perdidi.* O my friend I haue loſt a day. *Appelles* would not looſe a day without ſhadowing a phiſnomie.

It is remembred of the Emperour *Octauian*, that inſtructed his ſonne in martiall affaires, and his daughter in making cloath, as well to get their owne liuing, if aduerſitie hapned, as to keepe them from idleneſſe.

Euerie

Euerie one therefore ought to apply himſelfe to ſome honeſt buſineſſe, and ſtirre vp his body and mind to ſome commendable ſcience: for by labour and exerciſe, *Vertue* is purchaſed, when by daſtardly idleneſſe the poores become ſoft and delicate, through which they fall into ſports, playes, and immoderate pleaſures: and being emptie of all good motions, the diuell ſoone takes vp his lodging, and keepes open houſe for all vices: the very rotte and ſpoile of youth, the ſummons to beggerie, which like a beadle doth ſcourge in the ende with the whip of repentance.

Haniball after all his great victories, by idleneſſe was was wrapped in delights, and loſt his honour.

Alexander at *Babilon* ouerthrew his glorie and his further hopes by dalliance, and quenched that fortitude and valour with which hee was ſo really endued.

Sardinapalus was exiled his kingdome through idleneſſe and careleſſe gouernment.

Time flyeth away with wings, and therefore a wiſe man will lay holde of her forelockes while it is to day, to inrich the minde with the experiments of thoſe things that bring perfect bleſſedneſſe. For it may bee ſuppoſed that God would neuer haue put a ſoule into that body which hath hands and feete, inſtruments of doing, but that it was intended the minde ſhould ſet them on worke, and imploy them in action, and not to holde ſo diuine an eſſence in the dungeon of idleneſſe.

We are borne to labour, as well as the birds to flye. *Salomon* ſendeth vs to the Emet to learne wiſedome, to conſider her induſtrie, who like a good Econimiſt,

prouides

prouides in Sommer for Winter, whereof *Esope* affoordeth a pleasant conceited fable: The Ant & the Grasshopper (saith he) walking together on a sunnie banke, the one piping and carelesly skipping, looked after nothing; the other circumspect in prying about what prouision was scattered in the way, carefully gathered it vp and carried it to her cabbin, whom the Grasshopper seeing, scorned this needlesse thrift with many bitter taunts: now it fell out, that in short time these two parted, the one to her faire sweetes which the season did yeeld, the other to her labour; the one respected the time present, thinking the Spring would last all the yeare; the other time to come, prouiding against the sharpe stormes of frost and snowe. Anon colde winter grew on, and tooke from the Grashopper her wonted moisture, bereft him of his piping, and with his shackle hammes weakely skips too and fro, and beeing pincht wth hunger, and drencht with shewers, went for succour to the Ant, her olde acquaintance, and entreated some reliefe, but the litle worme demaunded what she had done all the Sommer time, she could not prouide for Winter? The Grashopper answered with a hollow voyce, she sung to delight the passenger: then now you may daunce quoth she, to ease your hunger. With this the Grashopper yeelding to the weathers extremities, foodelesse, comfortlesse, and succourlesse, died without remedie: alluding by the alligorie to such idle and laizie mea cocks, who spend the Sommer of youth in wantonnesse, that when the winter of olde age commeth, are forced to want and feele the stormes of penurie, and languish by inferred pouertie. And therefore while time doth offer it selfe, and the body able to endure, it

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Crosse, R.

is good to ſeeke for thoſe things that may bring ioy and comfort to olde age. Neuertheleſſe youth doth ſuppoſe that God keepeth a court of faculties for them to take vp a diſpenſation, to runne madding after euery vanitie, hauing as they thinke, ſo much time as they know not how to ſpend it: but as the Miller who hauing too much water, openeth his floud-gates and ſluces to let it paſſe: ſo they think they haue time *pluſquam ſatis*, more then needs, and therefore vſe meanes to ſpend it by breaking vp the floud-gates of their vaine affectiõs: and leaſt they ſhould be pent vp with too much time, let it vnprofitably runne out, and gather nothing by theyr owne labour, but ſpoile houſe, land, and whatſoeuer is left, in banqueting, dicing, hunting, hawking, and carding, which like a bauin giueth a goodly blaze for a while, but is ſoone out, and in the end glad to warme their nailes with their owne breath, and when froſtie age commeth on, the ioynts feeble, the bloud dead, the body colde, and a quiuering paulſey ouer-ſpread the limbes: oh how faine would he be thriftie, and how nearely doth his want pinch him! he is forced with the laizie Graſhopper to bewaile his ſtate, and repent the loſſe of time. Oh what goods and poſſeſſions did my friends leaue me, which are prodigally waſted? how often did they ſeeke to reclaime me with good counſell if I had bene gracious? and thoſe vices that muſtered about my young yeares, how ſoone might I haue ſuppreſt them? but then being young and fooliſh, am now olde and beggerly: to whom ſhall I communicate my griefe, that will yeeld ſuccour? all my laments are bootleſſe, relentleſſe, and pittileſſe: what a heauie reckening haue I to make, waſting ſo many idle houres in eating,

drinking, ryoting in ſports, games, and paſtimes, and all my flouriſhing youth in idleneſſe, not ſpending one houre in his ſeruice to whom all is due, & now I ſhould finde moſt comfort in that I haue got ſo neare my end, a hell of vnquiet torments lye on my conſcience readie to ſinke me downe to hell. Let youth therefore be warned, and laie holde on the winges of Time while it is to day, leaſt by ſlipping the tyde of opportunitie they fall into a ſorrowfull lamentation when it is too late.

And therfore ſuch old men as are ſorrie their youth is gone, it is a ſure token they were neuer wiſe nor gratious, for hee is no wiſe man that repineth at the moſt profitable things, for age taketh away the delight of the fleſh, the roote of all euill: for there can be no greater plague to mans happineſſe then the will of the bodie, which by the priuiledge of youth is ſubiect to ſo many indirect courſes, deſtroying the iudgement, and putting out the eye of reaſon, no communitie with *Vertue*, but a liuely brotherhood with vice and vanitie: yet ſome take great glorie to crake of their youthfull acts, and tell many ſtories of their prankes in former time; I did this and this ſaith one, I thus and thus ſaith an other, I holpe the Prieſt to ſay Maſſe ſaith a third, and by bragging of their ſtinking rottennes, and reuiuing their own ſhame: Suppoſe they gaine credite for ſuch infamous practiſes, and commend themſelues to poſteritie, as men endued with notable exploits, but howſoeuer they boaſt they glorie but in theyr owne ſhame, and by ſporting at theyr wantonneſſe, bewray theyr owne guiltineſſe: for if thou haſt committed any horrible offence in the time of ignorance, and not repented thy ſelfe of it in time

The vanitie of ſome olde men.

time of knowledge, thou haſt giuen conſent to thy leaudneſſe, and ſo ſtandeſt guiltie before God: and therfore the Prophet *Dauid* praieth God to forgiue the ſinnes of his youth.

Licurgus by his lawes forbad young men to play, or goe idlely vp and downe in the Marte or common places, or to be nurſed vp in delights and pleaſures, but in husbandry and tillage, that in their firſt yeares they might not taſte of idleneſſe.

And *Zenocrates* did vſe to diuide the day into parts, reſeruing one part for ſilence, that hee might meditate how to ſpeake: not onely therefore the Realme is proſperouſly held vp by buſineſſe and labour, but a mans priuate wants ſupplied, and his domeſticke needements maintained: whereas idleneſſe ouerthroweth all: and therefore warres in a kingdome are more profitable (ſaith one) then peace, for warres ſtirreth the minde to *Vertue*, when peace breedeth idleneſſe. And as the Poet ſaith:

Nam qui deſidiam luxumque ſequetur inertem,
Dum fugit oppoſitos incauta mente labores.
Turpis inopſque ſimul miſerabile tranſiget euum:
At quiſquis duros cauſus, virtutis amore,
Vicerit, ille ſibi laudemque decuſque parabit.

For he that giues his minde to ſloth,
to riotize and eaſe,
And honeſt labours intermit,
his idle limbs to pleaſe,
Both naked, poore, and miſerable,
old age on him will ceaſe.

But if that he for *Vertues* ſake
with labour hard exceed,
Mortall fame he purchaſeth
for this his manfull deed.

How lamentable is it therfore for youth to be ignorant, and defeat theyr mind of the ſtore-houſe of knowledge, & ſo iniuriouſly wrong themſelues in the way to bliſſe? for ignorance is fearfull, an inconſtant paſſiō, baſe and contemptible, and is ſoone ſeduced, becauſe it knowes not how to vſe that well it poſſeſſeth, but is raſh and headie, taking falſehood for truth, Vice for *Vertue*, not being able to diſtinguiſh one from the other; and by this deceit is carried into errours, omitting all good examples and honeſt actions: for if the carriage of wiſe and graue men be not obſerued, the minde is clogged with ignorance, not onely not able to direct others in any matter of doubt, but is forced to aske counſell for himſelfe in euery trifle. But a foole (ſaith *Salomon*) is wiſer in his owne conceit, then ſeuen wiſe men that can render a reaſon: and drinking ſo much the water of ſelfe-loue, doth get ſuch a buzzing in his braines, that managing his buſineſſe by his owne wit, draweth vpon himſelfe ſpeedie repentance.

O how ſoone Vice creepes vpon the affections of youth in the ſpring of their yeares, if idleneſſe ſlip in: for being intangled in the net of libertie, doth chauke out to himſelfe the way to trace in, affecting that which the multitude ſeeme to allow, be it neuer ſo contrarie to ſound iudgement: and therfore the beſt inheritance that fathers can leaue to their children, is good bringing vp, as a ſure ſtocke to liue on in old age: for to put

put wealth into the hands of youth before hee haue wiſedome to guide it, is as if hee ſhould ſet him on a young coults backe that was neuer ſadled, needs muſt he dangerouſly fall, hauing neither wit nor ſtrength to rule him as he ought: or as if hee ſhould put his patrimonie into a ſhip, and make his ſonne Pilot, who for want of skill, needs muſt ſuffer ſhipwracke. And youth is no ſooner capable of reaſō, but by idleneſſe the mind is carried into a multitude of vices, like a ſtanding pond that gathereth nothing but ſcum and filth.

Thoſe parents therefore that put their children to be ſeruing-men, haue ſmall care of their education, for that they doo not onely miſpend the time, but learne ſuch vices as cleaue faſt to nature, not eaſily to be ſhaken off, that many times they are forced to vnlawfull ſhifts in youth, or begge their bread in age. And Gentlemen incumber their houſes with many vnqualified ſeruants, which deuour and eate much, but get little, and vnder pretence of ſeruice, do nothing leſſe then ſerue without all contradiction; it is no charitie to foſter ſuch an idle ſuperfluitie of ſeruants, with that which might better be ſpent on the blinde, lame, and poore people, then on ſuch which ſerue for nothing but to beautifie a houſe, and picture and ſhewe forth their perſons. Honor and worſhip reſteth not in keeping many ſeruants, or riding with a great troup, but in his owne vertue. For though wiſe men for curteſie, and fooles for ſimplicitie, do reuerence and ſalute them, yet are they no whit the more honourable, vnleſſe they be iuſt, temperate, affable, modeſt, and haue ſuch vertuous properties, & morrall conditions, as that they may be vſed in the Common-wealth, for the ſeruice of their Prince & countrey.

A Seruingmans life an idle life vnles he be imployed in ſome office.

Many idle persons drop out of Gentlemens houses, who with a frowne of their maister, are turned out of all preferment, not able to get their owne liuely-hood, but constrained through want to follow bad courses, & being out of seruice, fall into offence of lawe, and are many times eaten vp by Tyborne.

And yet some heires of good possibilities, vnder colour of learning ciuilitie, humanitie, and some commendable qualities, are by their parents made Seruingmen, and their young wits so pestered with vice, that they sildome proue good members in the Commonwealth.

To conclude, euery one ought to betake himselfe to some honest and seemely trade, and not suffer his sences to bee mortified with idlenesse: for whom the diuell findeth in that case, hee soone possesseth, imploying him in some damned worke, and wicked practise, and for euer disabling him to be vsed in matters of good consequence.

Sarge igitur duroque manus adsuesce labori,
Det tibi dimensos crastina vt hora cibos.

Raise vp therefore thy lazie limbes,
apply thy minde to paine,
Both foode and cloath, and all thing else,
with ease thou shalt attaine.

Rioting and drunkennesse doth both corrupt the body, and pollute the soule, and is such an extreame madnesse, as it transformeth a man into a beast, sauing in forme and portraiture, putting out the light of vnderstanding,

ſtanding, dulling the wits, breeding diſeaſes, hatching whoredomes, vncleanneſſe, quarels, ſtrifes, &c. which as a chaine, draweth one linke after an other, vntill the linke of wofull wretchednes maketh his death timerous and featfull by his leaud life: yet notwithſtanding ſo ordinarily practiſed in moſt places, as it is ſcarce noted as a fault. An euill cuſtome not contradicted, is made currant by long vſe. But as the ſchoole-men ſay, *Bonum quo communius eo melius*: by how much the more common goodneſſe is, by ſo much the more is it prized. So it holdeth in the oppoſition, the longer a beaſtly cuſtome is in vſe, the more odious and loathſome it is. This cacoethes, or ill cuſtome, vſurpeth ſuch a priuiledge, and incroacheth ſo vpon the good maners of men, by comming in the habit of honeſtie, that they are not aſhamed to hide their filthineſſe with glorious titles, and neceſſarie colours, as a ſpurre to quicken the wit, and ſet an edge on a blunt capacitie, a whetſtone to memorie, a breeder of loue, an enemie to melancholy, a chearing the minde, prompt the conceit, a readineſſe to pronounce, and many ſuch: youth that are eaſily catched with theſe baites, and taſting the ſweetneſſe of this ſin, are by manhood and age ſo deepely rooted, that they rather ſeeke to nouriſh an ill cuſtome, then to fruſtrate ſo abhominable a practiſe, filling the body full of diſeaſes, emptying the purſe of all thrift, and cauſe them to ſtumble on theyr graues before olde age come.

Communis error facit ius.

The benefit of drunkenneſſe.

Neither can theſe allegations imputed to this vice, excuſe the dãgerous effects which proceed of her monſtrous deformitie. For as the Poets allude that *Meduſa* could turne men into marble pictures, *Circes* into ſwine,

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ſo the exceſſiue vſe hereof altereth reaſon, vnderſtanding, and all the poores of the minde, and wrap vp many brutiſh conditions in a humane ſhape; for he that is ouerladen with ſenſualitie, looſeth the vſe of all thoſe graces and diuine faculties wherewithall a modeſt and ſober man is poſſeſt. And as thoſe properties may holde in part, that is, ſo long as moderation beareth ſway, ſo once falling into the more, it can no longer ſtand: for as one may ſharpen his knife with grinding, ſo by too much and often doing it, the edge and mettall may be quite ground away and made blunt; and therfore *Anacharſis*, a great wine-bibber, who was choked with a huske of a grape, did notwithſtanding preach this doctrine: The firſt draught ſaith he, cheriſheth the bloud, the next comforteth the heart, but the third inflameth the braine, fumeth into the head, and breedes drunkenneſſe.

He ſaid moreouer, that the vine bareth three maner of grapes, the firſt of pleaſure, the ſecond of drunkenneſſe, and the third of ſorrow.

O how farre doth intemperance make a man differ from himſelfe, and forget the finall ende of his creation, in procuring enemies againſt his owne happineſſe! O what lamentable Tragedies is by this Vice acted among wine-bibbing companions! There bee euils inough we bring with vs into the world, and we haue worke inough to holde warre with them, though we procure no more, which are alwayes a temptation to our beſt parts.

Drunkenneſſe is no inbred nor inherent ſinne, but procured by cuſtome and bad company, it corrupteth the ſoule, ſucketh out the iuice of the body, withereth

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the beautie, drieth vp the ſinewes, and like a canker corrodeth and deuoureth vp all good motions, making that body which ſhould be a holy temple, a habitacle and dwelling houſe for the diuell: for being ouerladen with wine & gluttonie, the body is ſo much brokē, that as a holy Father ſaith, it is a wonder that thoſe bodies made of earth and clay, become not myre and dyrt: it ſtirreth the mind to whoredome, for like twins they are neuer a ſunder: *Sine cerere & baccho friget venus*, without wine and belly-cheare luſt would be aſſwaged, incapable of conceit: for you ſhall neuer ſee a drunkard ſo wel aduiſed to aske counſell, or with patience marke good documents, but either ſleere and laugh it out, or be furious and quarelſome: and therefore Father *Cato* was wont to ſay, it was loſt labour to talke of *Vertue* to the belly, for that it hath no eares to heare, becauſe their looſe life maketh religion loathſome to their eares. This wine-waſhing licour giueth ſuch ſcope and libertie to the tongue, as it rowleth vp and downe reſtleſſe, annoying the whole world with vnneceſſarie prattle, running into all degrees, cenſuring all men, and laying out that openly, which modeſtie would conceale, powring it into the boſome of his pot-mate: for the tongue of a drunken man, is the clozet of his heart; and that which a ſober man thinketh, a drunkard ſpeaketh. And as by a noiſe of crowes, one may gheſſe where carrion is, ſo a flocke of drunkards may be found by their words, being ſo inflamed with the fume and ſtrength of the lycour, as it is impoſſible to keepe ſilence. Therefore as *Cicero* ſaith, there need no racking to procure confeſſion of the truth, for it may with more eaſe be gotten by drunkenneſſe.

And as *Homer* ſaith, wine diſtracteth the wits of a wiſe man withvoluntary madneſſe, and his grauitie is vtterly quenched with indiſcretion. A drunken man is ſo prolixious and talkatiue, as he moleſteth all his hearers: if he be in company with a ſober man, he wearieth him with talke: if he come to the ſicke, he grieueth him more then his ſickneſſe: if in a ſhip among paſſengers, he annoyeth them more then the waues of the ſea: ſo that wherſoeuer he commeth, he is troublous and irkeſome.

It were one of *Herculus* labours to deſcribe their ſeuerall humours, ſome apt to quarell, if but croſt with a word, and not pledged as he would be, & readie to ſtab, and make worke for the Conſtable: an other throwes the pot about the houſe, breakes the glaſſe windowes with his dagger, and calles his hoſtiſe whore: ſome full of Apiſh tricks and toyes, ſing, hollow, whoope, ſweare, and ſwagger, with ſuch confuſed diſorder, that a ſober man comming amongſt them, would verily thinke hee were in hell, carowſing healths on their knees, at which great ſnuffe is taken, if not duly pledged; and ſo great indignitie offered, as many times the field is chalenged, where the diuels champions trie their valour, which to ſome is vntimely warning. Some like ſwine, wallow in their owne filth, and forced to diſgorge and caſt vp the ſuperfluitie and exceſſe, which calleth for vengeance from heauen, for ſo monſtrouſly abuſing the good creatures of God.

And though a drunkard recouer himſelfe againe, yet the effect doth ſtill remaine, leauing ſuch a ſlyme behinde, as defileth both body and ſoule: yet not a fewe are rocked a ſleepe in this brutiſh deſire: but ô

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beaſtly and ſinful deſire, to circumſcribe a mans chiefeſt good within the compaſſe of his belly, and deſtroy all thoſe good parts that inhabit about the ſoule, and ſuffer the baſeſt part of the body to ouercome the fiue wits. What a madneſſe is this, cuſtome getting victorie by little and little, preuaileth ſo much with ſome, that they become remedileſſe, and haue not only the mappe of drunkenneſſe drawne on their viſage by continuall vſe, but the whole man polluted with the eſſentiall properties thereof. Oh how odious is this vice to God and good men? and how dooth it putrifie and contaminate body and ſoule, and yet how plentifully doth it raigne in moſt places without ſuppreſſion? for now all good fellowſhip is in drinking, and hee is a flincher that will not take his licour, and be drunke for companie.

This riſeth from ſufferance and too much lenitie: for if drunkenneſſe be but a May-game, and hee accounted no good fellow vnleſſe hee be a perfect drunkard, no maruell if it be ſo much practiſed. But the ſurpluſage of Ale-houſes, eſpecially thoſe that are kept by vnconſcionable and irreligious perſons, who make no ſcruple to open their doores to euerie drunken mate, is no ſmall meanes to multiply a ſwarme of monſters in the Common-wealth.

Ale-houſes the cauſe of much drunkenneſſe.

Is it not lamentable that a poore man who hath nothing to keepe his charge but his ſore labour, ſpendeth all hee can rap and rend in drunkenneſſe and ryoting, and his wife & children want that which he leaudly waſteth, and where is the cauſe but in ſuch baſe minded people, that for greedineſſe of filthy lucre doo ſuffer them to drinke out theyr eyes, and ſweare

out their hearts ſo they may gaine: but let them be aſſured that hell mouth gapes to ſwallow vp ſuch greedie accurſed monſters, vnleſſe they turne with ſpeedie repentance.

It is now growne an exerciſe and a game of actiuitie, to ſwill and quaffe much, and he that drinketh moſt winneth the prize, whereof hee is as proud, as if he had carried an oxe with *Milo* at the Olympian games. And by your leaue, drunkenneſſe is too groſſe a terme, and deſerueth the ſtabbe. For although all thoſe fine termes and prittie Epithites, which are giuen to that ſinne, import as much, yet (forſoothe) it muſt be couered with many ſportiue denominations; otherwiſe you ſhall incurre no ſmall diſpleaſure, and bring your ſelfe into a drunken danger. But let them blinde it ſo long as they can with neuer ſo many faire attributes, yet ſobrietie and reaſon will vnmaske and lay them open, to their vtter obliquie: and though they frame this naked excuſe, which they alledge as a poore ſhift to ſaue theyr credit, that they are not drunke ſo long as they knowe what they doo, can goe, ſtand, hold their firſt man, and keepe a iuſt reckening of their pottes. But he that drinketh more then will content the want of nature, and falleth into the exceſſe, though his braine be ſo well ſetled as he is not by and by bereft of reaſon, yet he deſerueth no other epithite then a bowſie beaſtly drunkard.

And when by coaction one ſhall be vrged either being not a thirſt, or his appetite not mouing, the one offendeth in offering, the other in taking: and hence it is ſo great ſtrife and quarelling ariſeth, and ſo many frayes and field-meetings growe.

Drinking

Drinking one to an other (according as I conceiue) is no other but a participation of loue, and a kinde communication, as when a man ſaith, Syr, I drinke to you with all my heart this cup of wine; being as much as if he ſhould ſay, all the ſtrength and good this wine ſhall miniſter to my body, I am readie to ſpend it in your ſeruice, which being gratefully requited by the other, is full of humanitie.

The vſe of drinking one to an other.

Many noyſome detracting euils lye hid in the boſome of a drunkard, which breaketh out vpon euery occaſion, in ſo much as he can neuer be at peace, but one torment ſucceedeth an other; which as eating vulcers or ſores, byte and gnawe continually, neuer ſuffering body or mind to haue one houres reſpite for intollerable anguiſh.

The often bibbing at feaſts, breakes the bonds of modeſtie. Some are neuer well but when their noſe is in the pot, and ſo are made drunke by accident.

The body I ſay, is ſubiect to ſo much peſtilence and rottenneſſe, as cannot in fewe words be expreſſed, the face blowte, puft vp, and ſtuft with the flockes of ſtrong beere: the noſe ſo ſet out with pearles & diamonds, that by the reflecting beames which they caſt frō ſo glorious antiquitie, the bye-ſtanders may ſee to walk as by a lighted tapor: and the whole body ſo impaired and ſhaken with goutes, ſciaticaes, panges, palſies, appolexies, &c. that for the moſt part lye vnder the Phiſitions hand: who though they liue, yet ſuch life is a liuing death, for *Medice viuere eſt miſerè viuere.* And being thus ſurfetted liue diſconſolate, and haſten their owne deſtruction by caſting themſelues headlong into the bottome of endleſſe wretchedneſſe. For the excellencie of reaſon being thruſt forth of her cabbin by wine-waſhing exceſſe, they incidently fall into woe and miſerie.

Thus doth God purſue them with his iudgements: ſome the gallows knits vp, the ſword deuours, the pox, marbles, &c.

Lot being drunke, committed inceſt with his daugh-

ters. *Noah* was mocked of his ſonnes. *Holofernes* had his head cut off by a poore woman: for it is an eaſie thing for the diuel to accompliſh his will, if the mind be bent to ſurfetting. For this is that poyſoned fountaine out of which floweth ſo many maladies, greeuous & long diſeaſes, impoſtumations, inflamations, obſtructions, ventoſities, and what not, whereby the mildneſſe of nature is diſturbed.

And therefore one of the Sages being asked why he refuſed a cup of wine when it was offered him, becauſe (quoth hee) I take it to be poyſon: for this other day when I was inuited to a Feaſt, I ſawe that euerie one that drunke of it, ſoone after decayed, both in minde and bodie, hauing loſt both reaſon and vſe of theyr limbes: and as the Poet ſaith, *Vino forma perit, vino corrumpitur ætas.*

But theſe ſtraunge euents happen not ſimply in reſpect of the wine it ſelfe, being in it owne nature good, (for if it be moderately taken it comforteth the bodie, and cheriſheth the minde, ſtrengtheneth the ſinewes, and helpeth the eyes: and that was the cauſe Saint *Paul* counſelled *Tymothie* to drinke a little Wine) but only and altogether in the intemperate and immeaſurable vſage.

So is it likewiſe in meates, when one doth gurmandize and feede vpon diuerſitie and diſguiſed diſhes of manifolde operations. Many accidences ariſe and diſeaſes growe, and this is by reaſon of the contrarietie and different natures of thoſe meates, and in the ſuperfluitie and aboundance as the prouerbe ſaith, much meate much maladie: whereas in ſimple and vniforme kindes, delight neuer exceedes the appetite: and

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he that feedeth but of one diſh, liueth longer, and is more healthfull then thoſe accidentall dieters & queaſie ſtomackes that glutte themſelues with euerie kinde artificially compounded, ſometime of eaſie digeſtion, then of harde digeſtion, that many times before one can be concocted, the other putrifieth in the ſtomacke, and this is verie familiar in common knowledge, that the ploughman that liues by curdes, bread and cheeſe, and ſuch homely fare, workes harde all the day, and lyeth vneaſie at night, is more ſounder, healthfuller, and more free of malladies then thoſe fine, nice, and curious dyeters.

Now when the bodie is thus miſdieted by ſurfetting and drunkenneſſe, it is not only ſubiect to diſeaſes, and afflicted with torments and incurable laments, whereby it becommeth vnweildie & vnfit for any vertuous exerciſe, but alſo draweth the horror and iudgements of God vppon both bodie and ſoule. How ought men therefore to liue ſoberly and chaſtely, and ſtoppe the abuſe of ſuch abhominable Epicuriſme: and as wiſe *Cato* ſaieth, Eate to liue, and not liue to eate, like the Epicure, that putteth all his felicitie in *Bacchus* his belly-cheare.

By this the quicke conceit of the ſpirit is dulled and made impregnable, the glorious ſun-ſhine of *Vertue* eclipſed, and all good motions quite extinguiſhed, that a man cannot be ſaide to be a man, but the trunke or carkaſſe of a man, wherein an infernall ſpirit in ſtead of a ſoule doth inhabite.

Heereby hee becommeth raſh-headed and vnaduiſed, dooing that in haſte, whereof he repenteth at leiſure.

As *Alexander*, who in his drunken neſſe would ſley his deareſt friends, and being ſober, would be readie to kill himſelfe for anger: and all thoſe noble vertues and princely qualities wherewith he was endued, were all defaced by the intollerable delight he had in drinking. The famous Citie *Perſepolis* in a drunken humour was burned to aſhes, which was no ſooner deuiſed by *Thayis* the harlot, but was executed with great celeritie: but recouering his wits, repented his folly: for with this ſpirit is a drunken man alwaies poſſeſt to attempt things raſhly, to deſpiſe good counſel, to vndertake great exployts, but neuer with mature deliberatiõ, vnruly, diſobedient, and violating the lawes both of God and man: and laſtly, with the fooliſh Troians, (*ſero ſapiunt phryges*) be wiſe when it is too late. If this *Hidra* infuſe her venome into the tendernes of youth, and not cruſhed downe when it begins to peepe, by killing the ſerpent in the egge, but ſuffered to growe ripe, ô how it diſtilleth into the ſoule, and pulles downe the whole frame of *Vertue*, whereby he is caſt downe headlong from a high promentarie, into a deepe vgly dungeon: it weakeneth the nature, and maketh them fooles and meacockes, not fit for any imployment.

To giue wine to youth, is *oleum igni addere.*

And therefore the Spartans and Lacedemonians at their great feſtiuals, would ſhewe vnto their children drunkẽ men, that by ſeeing their beaſtlines they might ſhun the like practiſe.

Vinum eſt quaſi remedium aduerſus duritiem ſenectutis largitus eſt.

It was a great ſhame among the Athenians, for a young man to haunt tauernes or common tap-houſes: in ſo much as on a time when a youth beeing in a tauerne, and ſeeing *Diogenes* come towards him, ſhifted into an other roome for feare he ſhould ſee him. Nay quoth

quoth he, ſtay young man, the more you goe in that way, the further you goe into the Tauerne. If *Diogenes* or *Polemon* liued in theſe daies, they ſhould haue worke inough to ſweepe youth out of Tauernes and Ale-houſes, being now traded vp in it, as in an occupation.

If we ſee a man often frequent the Phiſitions houſe, we by and by ſuſpect his health, and ſuppoſe he is not well, his body out of temper, and ſome infirmitie breeding: ſo when wee behold one often to repaire to ſuch places of ill note, we may cenſure him, and ſafely conclude his wits are diſtracted, and daungerouſly infected with *Opprobrium medicorum*.

Nuertheleſſe, leaud company is the ouerthrow of many good wits, which otherwiſe be ingenious, and of a liuely promptitude to *Vertue*, getting ſuch vices in an houre, as tarrieth with thē many dayes: for bad company is as a ſtench about a man that annoyeth the ſence. And as cleare chriſtall water is corrupted if it fall into a a ſtinking puddle, ſo a vertuous minde is ſtained with the leaud vices of looſe liuers: and therfore no man can be freed of the effect, till he ſhun the cauſe: for conuerſing with naughtie people, the good diſpoſition is ſooner infected with their euill maners, then the bad reformed with their good conditions. For as by a contagious ayre the ſoundeſt bodies are ſooneſt infected, ſo the tender and greene capacitie is ſoone violently carried away into all voluptuouſneſſe. For as it is impoſſible to holde the hand in the fire, and not be burnt, ſo can hee not hold fellowſhip with bad companie, but hee muſt needs be the worſe.

Euery creature keepeth a due courſe and order: the Sunne like a ramping Lyon, runneth about the

Sunt ſeptem ſtellæ, in humero tauro.

world with a ſwift reuolution : the Moone knoweth her ſitting downe and riſing vp : the *Pleiades* keepe their ſtations : the Starres goe their circuit : the earth, the ſea, and euerie creature keepe theyr time, onely man is out of frame and temper too, and euerie part disioynted, the naturall impediment is the verie bane and putrifaction of the ſoule. O how hard is it then to pull out thoſe weedes within, which like rebels hold a continuall warre againſt all good motions : a greater victorie is it therefore to ouercome a mans owne ſelfe, then to conquere a citie : for he that vanquiſheth an enemie, maſtereth but fleſh and bloud, but hee that can humble his pride and rule his paſſions, ouercommeth the diuell : the one is but the ſonne of man, the the other the ſonne of God.

Dauid could cut off the head of *Goliah*, yet was not able to tame his owne affections.

Sampſon could ſlaie the Philiſtines with a iaw-bone, and yet was made a ſlaue to *Dalilath.*

In like manner the Poets aſcribe to *Hercules* many incredulous labors, as in killing the ſnake of *Learna*, maiſtering the wilde bull of *Aramanthus*, clenſing *Domedes* ſtables, killing the Centaures, and ſuch toilſome works,

Ouid Metam.

that his taske-miſtreſſe *Iuno* was faine to crie out, *Deſeſſa ſum iubendo*, and yet for all this was conquered by luſt, and made ſpinne on a rocke by *Omphila*, with womens garments.

So that by this we may ſee, that it is more difficill to quench the raging luſt of concupiſcence, and chaſe away the corruption of nature, then to do theſe wonderfull labours. Which thing *Cicero* in his Oration *Pro Marcello* dooth well remember, ſpeaking to the

the Emperour: O *Cæſar* (ſaith hee) thou haſt ſubdued kingdomes, ſubiected nations, tamed the Barbarians, and brought them vnder the Romaine yoake, and by thy matchleſſe and heroicall ſpirit, haſt made the Capitoll ring of thy glorious triumphes: yet notwithſtanding, to beate downe ambition, to bridle furie, to temper iuſtice with mercie, to be humble in maieſtie, and conquer the vnruly paſſion of the minde, hee that can do this, *Non ego eum cum ſummis viris comparo, ſed ſimillimum deo iudico.* I do not onely compare him with the beſt men, but I thinke him rather a God.

By this it is manifeſt, that this *Annarchie*, this rebellion that is in nature, cannot ſo eaſily bee bridled and kept from ruſhing into diſorder, but by execution of lawes: and to this ende is the Magiſtrate ſet vp, and the ſword of Iuſtice held out, to tame the vnrulineſſe of nature.

Now therefore the whole felicitie of man ſtandeth in temperance, and in quelling thoſe boyling luſts that ſet themſelues againſt the nobleneſſe of *Vertue.*

Epictetus giueth two rules, to beare, and forbeare; by the firſt, patiently to beare aduerſitie, and the bitterneſſe of Fortune: by the ſecond to flye concupiſcence, and abſtaine from the will of the fleſh; and theſe are the two pathes leading to *Vertue.* To conclude, there is no true ioy without *Vertue*, this is perfect honour & true nobilitie: ſhe offereth her ſelf freely to euery man, ſhe denieth none, but is open and ready to all that will ſeeke her, and doth neither require houſe, land, or worldly wealth, but is content with a poore naked man: and therefore ſeeing that all is vaine without her, it is a ſhame

to desire glory by riches or birth, and not rather deserue it by his owne vertue. For he that is therewith possest, is famous in earth, glorious in the graue, and immortall in heauen, according to the Poet:

Omnia roscidulæ quæcunq; sub orbe Dianæ
Viuunt, sunt fatis interitura suis
Virtus sola, mori diuorum munere nescit,
Cumq; suis musæ vatibus vsque manent.

All things that vnder *Dians* sphere doth liue,
or draweth breath,
To fatall chaunge are subiect sure,
and vnto greisly death:
But *Vertue* onely with the gods remaines
immortall aye,
Where her religious followers
do liue in happie staye.

By *Vertue* the famous *Camilli, Fabij, & Scipiones,* are mounted vp aboue all earthly weakneſſe, & a memorie of their noble vertues cõmẽded to posteritie. For there is nothing in this world of so great price, and which causeth more to augment, then the trade of good manners. For by this meanes, not onely fathers of families haue taken a domesticke forme of regiment in theyr houses, by good order keeping, but also Kingdomes, Common-wealthes, and publique affaires, doo hereby flourish, and are happily maintained. And for this cause I haue willingly aduentured to moue and stirre the mind therevnto, and that with a zealous affection. And although I haue taken vpon mee a thing very vnfit for

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my rude and ſmall vnderſtanding, yet I doubt not but the honeſt and vertuous will gratifie and approue this my ſimple endeuour : eſpecially becauſe they more eſteeme the preciouſneſſe of *Vertue*, then the pompious glorie of Vice: wherein they obſerue the counſell of the wiſe Heathen, who wiſheth that no man ſhould deſpiſe the ſimple labor of an other man, eſpecially if he ſpeake good words, and giue no offence to the weake. And this was *Platoes* diuine inſtitution amongſt many other ſoueraigne decrees, that it is needfull in euery Common-wealth to preſcribe and giue order that it be not permitted to any man to publiſh any thing hee hath compoſed, except it be firſt peruſed and allowed by indifferent Iudges therevnto aſſigned. If this iniunction were duly obſerued, ſo many leaud bookes, vaine pamphlets, and ſcurrillous ditties would not ſo eaſily paſſe, neither would idle wits bend themſelues to write. For now through the abundance of naughtie bookes, wee are greatly endamaged, for by learning the ſound doctrine of good men, the baſeſt and blindeſt manner of writers is moſt-what approued. From this ſpring or fountaine is riſen this mortall and monſtrous infection before noted.

Neither is this all, for there is a naturall rebellion, which like a ſore runneth ouer the whole body: ſo that if the ground of the heart be not fallowed and ploughed vp, and good ſeede ſowne therein, the happineſſe and felicitie of man is choked hith weedes, and poyſoned with Hemplocke, iniquitie hath gotton the vpper hand ſo farre, that if we looke into the monſtrouſneſſe of ſinne in this age, we may ſee euery abhomination ſport it ſelfe, as though there were no God. Drunken-

neſſe is good-fellowſhip. Whoredome and adulterie, youthfull prankes: Swearing, the fire of manhood: Hypocriſie, deceit and couſonage, a common practiſe. In a word, there be too many whores, too many knaues, too many brothel-houſes, too little labour, too much idleneſſe, too many Ale-houſes, too litle loue, too much hate, too little deuotion, and too much hard-hearted Chriſtianitie. But I ſpeake not this to derogate ought from the diligence of any. Neuertheleſſe, it were to be wiſhed, that more care were had to execute Iuſtice on ſuch grieuous malefactors. If I haue done well to note what is amiſſe, thou ſhalt doo much better to mend the abuſe.

Or if it be ill and of little worth,
If thou canſt do better, I pray ſet it forth.

Finally, the conſideration of theſe abuſes before named, ought to ſtirre vp both ſuperiour magiſtrates, and inferiour officers, to aduance *Vertue*, and reforme Vice: becauſe as the one begetteth moſt heauenly things in this earthly world: ſo is the other the ouerthrowe of all happineſſe, both here and in the life to come. The Miniſter of the word therefore is not exempt from this labour, for as he is the Phiſition of the ſoule, ſo is hee to watch ouer the ſicke patient; not ſo much to *attendere famæ & corpori*, as to *negligere ſalutem eccleſie*, to be olde in yeares, and young in knowledge: to couet to be rich in purſe, and poore in charitie: to purchaſe pleaſures, build great houſes, and ſhewe no fruites by the ſequell and euent that they worthily enioy their dignities: as many do in this age that ſtand in a ſpiritual place, are notwithſtanding meere temporall men, and ſo rooted in the

flesh,

flesh, as they yeeld no fruites at all of the spirit: but they ought for care, conscience, and in a godly zeale, holding sacred places, to labour earnestly and officiously, to suppresse those horrible euils that are so vsuall and commonly practised; that by this, sinne and wickednesse may be abolished, the true seruice of God maintained, to his owne glory, the good of his Church, and the happy and peaceable gouernment of this honorable Citie.

FINIS.

The faults escaped in the printing, I pray thee friendly Reader correct with thy pen: for by reason of some earnest businesse, I haue not so narrowly looked to them as I would haue done.